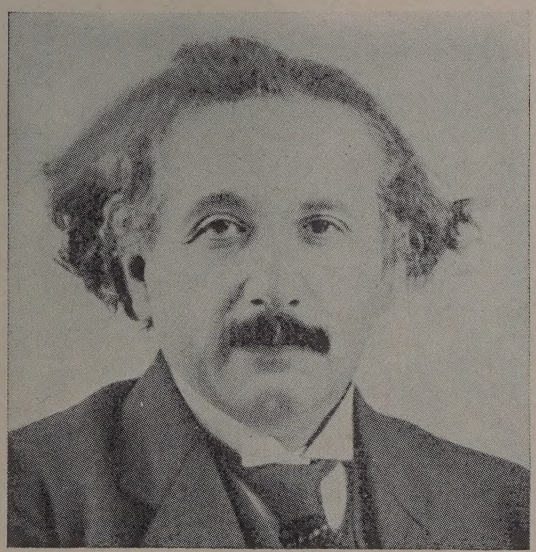
VOLUME XLIII, NO. 6 MARCH, 1929

B'NAI B'RITH MAGAZINE



ALBERT EINSTEIN
His Heart Remained Among His People
(See Page 187)

THE NATIONAL JEWISH MONTHLY

$1.00 a Year *10 Cents a Copy*

DE LONGE

PERHAPS it is because present-day conveniences enable women to feel more cheerful about kitchens that these rooms have dropped drabness for cheerful color. Such conveniences, for example, as the Crane combination sink and laundry tray. Seen here in a thrifty Dutch setting of painted wall-paper and tiled floor, it is thrifty of steps, time, money. It costs much less than two fixtures, and it saves many trips to the basement laundry. The nickel-silver drainboard shifts over tray or sink and is removable for carrying dishes. Crane Exhibit Rooms are well stocked with other suggestions for kitchen and bathroom decoration and equipment. Visit them. Write for the illustrated book, *New Ideas for Bathrooms,* with color schemes, floor plans, wall elevations. About lasting Crane economy, ask any responsible plumbing contractor.

150 Pounds Pressure

CRANE

2500 Pounds Pressure

FIXTURES, VALVES, FITTINGS, AND PIPING, FOR DOMESTIC AND INDUSTRIAL USE

Crane Co., General Offices, 836 S. Michigan Ave., Chicago ✦ 23 W. 44th St., New York ✦ Branches and sales offices in one hundred and eighty cities

THE

B'NAI B'RITH MAGAZINE

The National Jewish Monthly

VOLUME XLIIII | March, 1929 | NUMBER 6

EDITOR
ALFRED M. COHEN
BORIS D. BOGEN - MANAGING EDITOR
ALFRED SEGAL - ASSOCIATE EDITOR
CONTRIBUTING EDITORS
Max Heller — Felix A. Levy
Samuel S. Cohon — David Philipson
Max L. Margolis — Morris Fishbein
Martin A. Zielonka

B'nai B'rith Magazine, published monthly under the auspices of the Independent Order of B'nai B'rith at 118 S. Clinton St., Chicago, Ill. Subscription one dollar per year. Entered as second-class matter October 13, 1924, at the post office at Chicago, Illinois, under the Act of August 24, 1912. Acceptance for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, authorized October 16, 1920.

All new subscriptions and all changes in address of subscribers and manuscripts should be sent to Dr. Boris D. Bogen, Electric Bldg., Cincinnati, Ohio.

Articles bearing the names or initials of the writers thereof do not necessarily express the views of the editors of the B'nai B'rith Magazine on the subjects treated therein.

The B'nai B'rith Magazine goes to members of the order for the nominal sum of fifty cents a year. Non-members pay one dollar a year. Although the magazine is the official organ of the Independent Order of B'nai B'rith, subscription to it is not compulsory. Members who do not desire to receive their magazine may relieve themselves of further subscription payments by sending a statement to that effect on their stationery to the editorial office.

Jewish Calendar
5689

1929

Rosh Chodesh Shevat	Sat., Jan. 12
Chamisha Oser B'Shevat	Sat., Jan. 26
*Rosh Chodesh Adar (1)	Mon., Feb. 11
*Rosh Chodesh Adar (2)	Wed., Mar. 13
Fast of Esther	Mon., Mar. 25
Purim	Tues., Mar. 26
Rosh Chodesh Nissan	Thurs., Apr. 11
First Day of Pessach	Thurs., Apr. 25
Eighth Day of Pessach	Thurs., May 2
*Rosh Chodesh Iyar	Sat., May 11
Lag B'Omer	Tues., May 28
Rosh Chodesh Sivan	Sun., June 9
Shavuoth	Fri., June 14
	Sat., June 15
*Rosh Chodesh Tammuz	Tues., July 9
Fast of Tammuz	Thurs., July 25
Rosh Chodesh Ab	Wed., Aug. 7
Tisho B'Ab	Thurs., Aug. 15
*Rosh Chodesh Elul	Fri., Sept. 6

5690

Rosh Hashonah	Sat., Oct. 5
Fast of Gedalia	Mon., Oct. 7
Yom Kippur	Mon., Oct. 14
Succoth	Sat., Oct. 19
	Sun., Oct. 20
Shemini Azereth	Sat., Oct. 26
Simchas Torah	Sun., Oct. 27
*Rosh Chodesh Chesvan	Mon., Nov. 4
Rosh Chodesh Kislev	Tues., Dec. 3
First Day of Chanukah	Fri., Dec. 27

NOTE: Holidays begin in the evening preceding the dates designated.
*Rosh Chodesh also observed the previous day.

TABLE OF CONTENTS

Editorial Comment....187
A Cross-Section of Jewish Life....190
Thinking Aloud—By Urva Porah....194
Walther Rathenau: Radical—By Israel Auerbach....195
Among Our Contemporaries—By Edward E. Grusd....198
The Stamps of Palestine—By Harry Levin....199
Jewish Youth in Action....201
Fancies and Fables—By Regina Miriam Bloch....202
I Do Not Love Thee, Doctor Fell—By E. David Goitein....204
In the Public Eye....206
God's Chosen—By Max Robin....207
The Printed Page....210
News of the Lodges....212
Across the Seas....214
Our Readers Have Their Say....215
Humoresque....216

Among Our Contributors

With this issue, Harry Levin is represented in the B'NAI B'RITH MAGAZINE for the first time. He is a youth in his early twenties. Born in South Africa, he went to Palestine to live three years ago, and his interest in all aspects of that country has led him to contribute to Anglo-Jewish papers throughout the world.

Regina Miriam Bloch, a resident of London, England, is a regular contributor to many leading English and American publications.

Israel Auerbach, living in Berlin, is the European correspondent of the B'NAI B'RITH MAGAZINE.

E. David Goitein is an English barrister practising in London. He is a regular contributor to the B'NAI B'RITH MAGAZINE.

Assert Your Proprietary Rights

News of Jewish interest, happenings, and events affecting World Jewry, and achievements of Jews in Religion, Science, Art, and Social Endeavor are recorded and interpreted by the

B'NAI B'RITH MAGAZINE

Reaching sixty thousand Jewish homes and read by every member of the family, this

National Jewish-English Monthly

is not a spokesman of a factional group, nor a publication for profit. Its platform is that of a

United Israel

In order to maintain the recognized high standing of the B'nai B'rith Magazine as the leading National Jewish Monthly, no efforts are spared to meet the rapidly changing requirements of the reading public.

Readers!

Your estimate and comment on the present merits of the publication are wanted, and especially your recommendations and suggestions as to changes and desired improvements are welcome. This is your Magazine; assert your proprietary rights! Send your views to the

Managing Editor,
B'nai B'rith Magazine,
40 Electric Building,
Cincinnati, Ohio

LIBRARY OF THE UNION THEOLOGICAL SEMINARY NEW YORK

Editorial Comment

Einstein of the Universe and of Jewry

ALBERT EINSTEIN came out of the universe in which he had been searching for five years past. He brought back to the knowledge of men a new theory having to do with mechanism of creation.

The scientific world acclaimed this discoverer whose explorations reach into the infinite. Other great Jews permit themselves to be carried away on the shoulders of admiring mankind, and Judaism knows them no longer. Perforce, they keep the semblance of Jews but they cease to be of Judaism or of Jewry.

While the newspapers of the world were acclaiming him, while the preachers of religion were constructing from his discovery a new bridge between man and God, while the scientists were interpreting it in relationship to practical applications, Albert Einstein turned to his people.

His thought was on Palestine and how it might be made a comfortable place for Jews who are homeless in the world, and in its behalf he addressed himself to the Jews of America.

He had touched the hem of the infinite, but though he had reached farther into the universe than had any other man, his heart remained among his people. He had played with the stars but his feet were guided by the light that his forefathers had followed in all their times.

The world shouted his praises, his mind was set among the most illuminated of all time, the press of Europe and America sought to interview him, but Einstein spoke to the Jews.

So we call him "Einstein of the Universe and of Jewry." His head reaches to the stars but his feet are firm among his people.

The greatness of Albert Einstein is more than a greatness of the mind; it is a grandeur of character which remains staunch in the tide of public adulation, firm to his faith where lesser men pull down their inherited banners.

* * *

An Epochal Act Recalled

THE death of Melville E. Stone (February 15th in New York) recalls his act of fairness to the Jewish people as a whole, while he was general manager of the Associated Press.

The President of the B'nai B'rith in 1908 directed the attention of Mr. Stone to the flagrantly unjust habit of the Associated Press in appending the word Jew to the name of any accused of crime whose name sounded Jewish.

It was pointed out to Mr. Stone that no such designation was ever applied to miscreants of other supposed religious origins and he was petitioned by the head of the B'nai B'rith to use his influence to end the abuse. The response was immediate and unqualified.

It is worthy of repetition just as written. Addressing Mr. Kraus, he said:

"I think your suggestion is a perfectly proper one. I see no reason on earth why we should say A. B. was a Jew any more than we should say he was a Methodist. Based on your suggestions, I will issue precisely the instructions you indicate."

The order of Mr. Stone was forthwith issued and the dispatches of the Associated Press, the world's greatest purveyor of news, have been with very few exceptions, guiltless in this respect, from that time. Moreover, the example set by the Associated Press has been followed by all well conducted newspapers throughout this country.

This signal act on the part of Mr. Stone was epoch making. It stamped him as a fair-minded man who was fully conscious of his responsibility as the head of an institution to which the public very largely looks for current information and whose judgments and opinions for the most part are based on the way in which that information is presented.

* * *

Anent the Jew in Poland

B'NAI B'RITH officials in Poland have requested the publication of their following letter:

"In your December number," they write, "you wrote under the caption 'Editorial Comment' on page 86 and bearing the title 'The Independence of Poland' that on the tenth anniversary of the existence of the Polish Republic a festival committee was appointed, on which there was no Jew. This claim is incorrect, for the President of the Jewish Synagogue of Warsaw was one of its members.

"In the November number, in the division, 'A Cross Section of Jewish Life,' on page 50, in the last paragraph of the first column, it was claimed that the City Council had forbidden the erection of a synagogue on Muranower Street, which was to be built in commemoration of the Tenth Anniversary of Polish Freedom. The facts are: The Jewish Congregation of Warsaw requested of the City Council a free grant of a building lot on the Muranowski Square or one beside the Fire Department in Nalewski Street for the purpose of building a synagogue in commemoration of the Tenth Anniversary of Polish Freedom. The City Council declared that for local reasons it could grant neither of these two places but it did offer gratuitously another place in Kenwiktorska Street. The Jewish Congregation refused this grant as not measuring up to its needs. It is therefore incorrect that the City Council had forbidden the erection of a synagogue in Muranowski Street."

* * *

The Grandeur of the Banners

LAST month these inherited banners were massed in San Francisco by American Jews assembled in convention of the Union of American Hebrew Congregations.

They were the old banners more gorgeous in the light of the new day, the banners the prophets carried and which the martyrs bore to the burning place. But they were not musty relics, worshiped by reason of their age; they glowed with the life of the day. They were for men marching forward, not backward.

If in past years sad Jews have wept as if at the bedside of a sick old Judaism, at San Francisco was seen an eager youth, asking, "How may I best serve this changing world?"

It was not a puzzled Judaism, dreadfully confused and frightened by science and running away from it

as some other religious professions do. It embraced science as light good for the feet of men seeking the way to God. In a world in which many religionists are terrified by life, it marched confidently forward, saying: "I march with life for a more just and lovely world. My eyes do not look so much upward as forward to a God who is on the earth to govern in the society of men."

Perhaps Rabbi Samuel Schulman of New York spoke the heart of American Judaism as well as any one.

"To Judaism, Messiah has never arrived," he said. "This means that Judaism is the religion of infinite progress.

"Judaism does not see the realization of the ideal in the past; it looks always to the future."

The convention was a sort of revival meeting for Judaism. We offer a suggestion to the Union of American Hebrew Congregations: Why not let the addresses of the convention be carried to every large city in the land by the rabbis and others who spoke them, in a series of meetings?

Here is inspiration for the Jew whose heart needs to be quickened.

* * *

The Jew and Social Justice

JUDAISM is no tribal religion concerned with getting divine favors for itself. It is one of many ways of the common life and those who walk in it do not think of themselves as people in a secluded path. They are Jews in order that they may contribute something of their idealism to the ennoblement of the common life.

Therefore it is that this convention resolved that there be created a Committee of Social Justice, "designed not for the solution of specific factional controversies but for the pronouncement and promotion of the sympathetic attitude of Judaism toward those who are struggling for more just and equitable conditions of life in fields of industry, commerce and social relations and toward progressive efforts in the realms of industrial, economic and sociological aspects of human relationships."

For a number of years such a committee has been functioning among the rabbis. The convention resolved to foster its social ideals "through co-operation whenever and wherever the same is deemed fitting and proper, with the efforts of the Central Conference of American rabbis to apply to the solution of modern social problems the lofty idealism of Judaism."

Therein is expressed the chief mission of the Jew. He has lived long, has suffered much and felt deeply. From this living, suffering and feeling has come an idealism that has to do with social righteousness, with justice, with love, with pity and with peace.

To give generously of this idealism to the common life is the business of the Jew, and he has not failed. He is in the leadership for social reform in all the large cities; he is found in front in cities where men are embattled for righteous government; in the clothing industry he has offered an example of ideal industrial relations; his giving is non-sectarian, and everywhere he has been seen crossing the boundaries of religions and races in order to serve with his gifts.

A Pension for a Martyr's Widow

WE wrote in these columns last month about Dr. Joseph Goldberger of the Public Health Service. He was the discoverer of the cause and cure of pellagra. He died from a disease the symptoms of which were traceable to pellagra. Scorning the emoluments of private practice, he served humanity for the meager salary that the government provides for its servants.

On such pay he could not accumulate a competence for his family. He gave his years to the service of the world and had no time to make money for himself, even had he the inclination.

Martyrdom is beautiful but a great nation should not require martyrdom of those who serve it.

A bill, offered by Senator Ransdell, to endow the widow of Dr. Goldberger with a pension of $150 a month, is now before Congress. It provides compensation little enough for the survivors of one who in serving the government and mankind, gave up not only all promise of financial reward but also life itself.

He served more nobly than any soldier could. He died serving as any soldier might. His contribution is more beneficent than that of any soldier could be. Certainly, Congress ought not deny the pension to his widow.

* * *

The Wonder of Marranos

MORE than 400 years ago they concealed their Judaism to cherish it as a secret treasure. To be a Jew was to be killed in the Inquisition or to be expelled. These Jews in Portugal, called the Marranos, chose to accept the outward aspect of Christianity while saving Judaism in their hearts and observing it secretly in their homes.

The amazing thing is that the secret did not die with the generation. Its successors, who had been born and reared in the church, took the secret from the hearts of their parents and carried it on and in their time handed it down to their children.

So it passed from generation to generation. To be sure, it did not remain the Judaism it was in the beginning nor even the spirit thereof. It faded to a feeble spark but those who had it were conscious of being different from their neighbors when they sat at mass with them. As the centuries passed and medieval bigotries subsided, the possession of the ancient spark became somewhat a matter for pride. To be a Marrano was to be one who had inherited an ideal that had been handed down from heart to heart in many centuries.

In our time Portugal became again safe for Jews and the deathless spark was exposed to the breath of modern life, and, lo, it commenced to glow. Those who had it made steps to return to Judaism and a tolerant Portugal did not oppose them.

The climax of the drama was seen last month when the reclaimed Jews of Brogansea, Portugal, commenced the erection of a synagogue. The municipality of Brogansea observed the event by permitting to be placed on a certain street a tablet to commemorate Orobio de Casertro, a Marrano, who was a leader among his people.

Mr. Brown Writes a Letter

A REFERENDUM has gone out to the hearts of the Jews of America.

After December 31 shall we abandon the Jews of Eastern Europe? This is the question the hearts of American Jews must answer.

"We have saved lives, restored lives, created hope and maintained the morale of millions of humans." Thus reads the letter of David Brown of the Joint Distribution Committee.

"Shall we say to the orphan committees: 'We have carried you for 15 years, we have tried to do as much as possible, and now we are through.'

"Shall we say to the religious institutions, 'We are sorry but we can not be helpful any longer.'

"Shall we say to the hospital groups that our subsidy, our help, is at an end?

"Are we ready to abandon them now, when they are entering the convalescent period and need a minimum of assistance from us to tide them over until such time as they are able to carry the entire burden alone?"

We would answer as follows?

Dear Mr. Brown: Your questions answer themselves. But there is still another reason why we should not abandon them. You might ask also: Shall we abandon a work of love that more than any other in our time has served to give feeling and purpose and unity to Jewish life in America?

These Jews in Europe to whom we have given bread have, in turn, given us life. They have caused us to come together in large assemblies to think and to feel as Jews. They have kept alive in us the consciousness of brotherhood. They have nourished our Jewish spirits in a time when there was danger of a breakdown of Jewish spirit. Their sorrow renewed in us the knowledge that we are children of sorrow who are forever ordained to bear some burden even if we have none of our own to bear. They provided our hearts with the healing quality of sympathy when they had become too fat with prosperity.

We thank them.

* * *

B'nai B'rith the Life-Giver

RECENTLY Jacob J. Weinstein made a survey on "The Religious Situation Among Small Town Jewries." In a tract issued by the Union of American Hebrew Congregations, he reports, in part, as follows:

"Between the indifferent old timers and the fundamentalist elders, there is a large group of the children of immigrant parents and those immigrants themselves who came here early enough to get into the swing and tempo of the new country and who are trustful enough of the new land to let it mould their religion according to its dominant forms.

"This group supplies the active blood of the Jewish life in the small communities.

"They compose its B'nai B'rith and Hadassah organizations, and occasionally are able to bring an English-speaking student or rabbi to deliver sermons on the High Holy Days. In their religious attitudes, members of this group are logically conservative. But from the facts of their own life and that of their young children they realize that Judaism must be progressive."

So we see B'nai B'rith serving as the guardian of Jewish life in the small town, a keeper of the Ark, protector of the faith. Keeping our eyes on the national and international activities of the order—its Hillel Foundations, its orphans' homes, its hospitals, its homes for the aged, its Mexican enterprise—we are likely to lose sight of the sacred function that the individual lodge performs in its own community.

It is life-giving; it unites Jews who have no other basis of union; it is the congregation of Israel where there is no other.

* * *

Jewish Students and Others

"JEWISH students at Columbia College are far superior to other students both in intelligence test scores and academic performances," is the sum of a survey made by Dr. Henry E. Garrett of Columbia University.

One must be proud of this but with the pride that says: "We have no feeling of being better than other people. We abhor any theory that seeks to give one group of humanity a superiority over another.

"If our youth excel we are glad that we are giving to mankind good minds to serve it. We require only that these minds shall remain faithful to the service of their religion."

It was several years ago that B'nai B'rith took account of this, saying: "Here are the good minds of Jewish youth in the universities. In their college years, being far from Jewish life, they are often lost to Judaism. More than any other thing Judaism needs intelligent leadership, direction by just such minds as these.

"Therefore, these minds should be saved for Judaism. They should be enriched with Jewish knowledge and Jewish feeling in their formative years, to the end that they shall be good for leadership in Judaism."

And from this thought sprang the Hillel Foundations that are now in seven universities.

* * *

Congressman Dickstein's Bill

A CERTAIN Mr. Picard has a store in the city of Washington. Now, according to Mr. Picard, who is a native of France, people came into his store from time to time and tried to talk the prices down. From this Mr. Picard got the notion that people considered him to be a Jew. So what did Mr. Picard do about this? He had a sign made, and one day there blossomed in his window this announcement: "This store is not Jewish."

Hearing of this, the indignation of Congressman Samuel Dickstein of New York was aroused. Thereupon Mr. Dickstein drafted a bill that reads as follows:

"Any person who shall exhibit or display in any public place any sign, poster, or notice containing any matter which, because of reference to any religion, creed or race, is liable to incite a breach of peace, shall be punished by a fine not exceeding $500 or by imprisonment not exceeding one year or both."

We respect Mr. Dickstein's good intentions but we submit that as Jews in the United States we do not need special laws of any kind or special favors. We have survived far worse than Mr. Picard's sign.

A Cross-Section of Jewish Life

Mr. and Mrs. Percy S. Straus

MR. and Mrs. Percy S. Straus mailed a letter to Chancellor Elmer E. Brown of New York University, then drove down to the docks of New York, boarded the *S. S. Paris*, and sailed away to Europe. The letter contained the announcement that Mr. and Mrs. Straus were giving $1,000,000 to New York University, the income of which is to be used at the discretion of the university officials. Overwhelmed at this generosity, Chancellor Brown radioed the *Paris* and thanked the Strauses. Mr. Straus himself graduated from Harvard in 1897, and with his brothers erected Straus Hall in the Harvard Yard in 1924 in honor of their father, the late Isidor Straus.

* * *

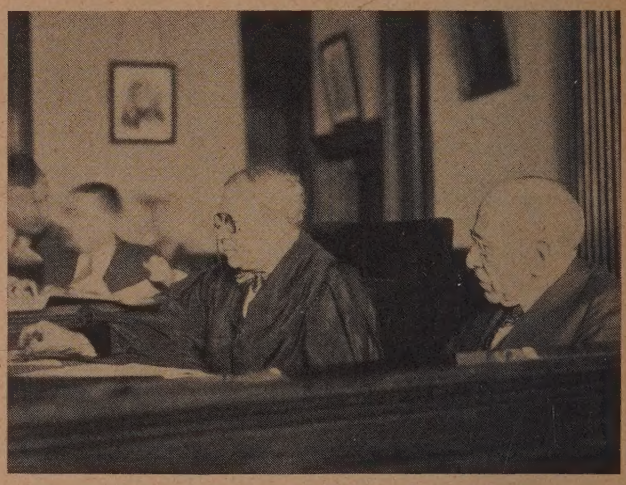
THE National Conference of Jewish Social Service will hold its next national convention in Atlantic City from June 2 to 5, it has been announced by Hyman Kaplan, secretary of the organization.

* * *

EUGENE LITTAUER, on his deathbed in Mount Sinai Hospital, New York, February 13, dictated a bequest of $25,000 to the hospital. A few hours later he died. Mr. Littauer, who was 67 years old, was a brother to Lucius Littauer, founder last month of the Littauer Foundation, and was his brother's partner in the great glove factory in Gloversville, N. Y., a town he helped develop.

* * *

MRS. FELIX WARBURG, New York, was elected President of the Young Women's Hebrew Association there. For the last five years she had served as Acting President. Mrs. Warburg succeeds Mrs. Israel Unterberg, who resigned.



Julius Rosenwald (right) helps Judge Joseph Sabath listen to divorce cases.

JULIUS ROSENWALD came quietly to Superior Court in Chicago recently, sat on the bench with Judge Joseph Sabath, heard the Monday morning rush of divorce cases, and then later intrigued reporters by admitting that he has "something up my sleeve." The general conclusion of the press was that Mr. Rosenwald, well known for his interest in major social problems, is planning a philanthropy which will establish some sort of clinic to mend broken homes.

* * *

THE two most popular Jewish girls in the United States will be awarded free trips to Palestine. They will be selected by a "Queen Esther Contest," now being conducted by the Jewish National Workers' Alliance in all parts of the country. On April 6 the winner will be crowned as Queen Esther and the runner-up as her Lady-in-Waiting, and both will depart for Palestine shortly after.

* * *

MANY Jews from Europe are benefited by a bill just passed in Washington by the Senate. The bill seeks to legalize the unlawful entrance to the United States of aliens who came in before July 1, 1924, and have lived in this country continuously since, maintaining "a good moral character." If passed by the House, the bill will enable many European Jews who would otherwise be deported to become American citizens.

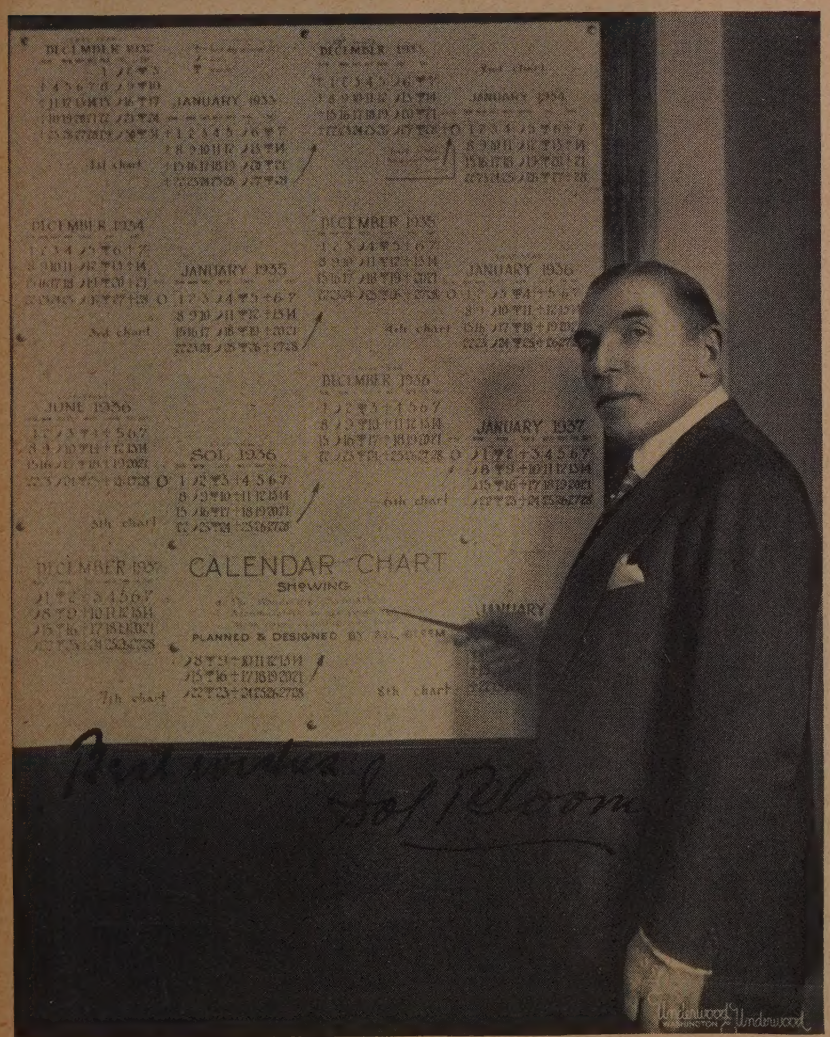
H. Randolph Guggenheim and Father Cashin are seen here surrounded by dozens of happy New York newsboys, for whom Mr. Guggenheim always provides a Washington's Birthday Dinner in the Brace Memorial Newsboys' Home.

CONGRESSMAN SOL BLOOM, of New York, is the originator of "the wandering Sabbath." When the group that is attempting to introduce calendar reform throughout the world launched the bill in Congress, Mr. Bloom at once investigated the proposition and set to work to safeguard the Jewish Sabbath from possible neglect should the legislation go through. Mr. Bloom, however, thinks the bill has small chance of being passed. Nevertheless, he has planned a chart, showing 13 months with 28 days each. That makes 364 days in a year. This will leave one day extra—that would change the present Sabbath date. And in accordance with Bloom's arrangement Sabbath will fall on various days of the week. That is why it is called the wandering Sabbath.

OFFICIAL announcement is made by David A. Brown, National Chairman of the United Jewish Campaign, that $13,576,404 has been paid into the treasury of the organization. Pledges bring the sum up to $19,700,000, and vigorous collection drives are on in hundreds of communities to secure early payment of outstanding amounts. Sixteen communities have paid in 100% of their pledges. New York City, which pledged $6,500,000, has already paid in $5,059,000.

* * *

THE University of Chicago clinics received a gift of $250,000 from Julius Rosenwald; and $125,000 each from Albert D. Lasker and Max Epstein. Mr. Rosenwald's gift is conditional upon the university's raising a similar amount from local sources.



Congressman Sol Bloom, of New York, points to the "new calendar" which he planned and designed.

IN the interests of the United Palestine Appeal, Nahum Sokolow, chairman of the World Zionist Executive, journeyed from Europe to this country. He is now in New York conferring with prominent New York Zionists. Mr. Sokolow was the principal speaker at a reception in celebration of the tenth anniversary of the hearing granted by the peace conference at Versailles to the Zionist delegates, of whom Mr. Sokolow was one.

Nahum Sokolow

* * *

DR. WILLIAM S. FRIEDMAN founded the National Jewish Hospital at Denver, Colo., almost 30 years ago, and at the annual meeting of the hospital association held there last month he was elected President. Ben Altheimer, New York, who has been national treasurer since the hospital's founding, was elected for life. Rabbi Friedman laid the cornerstone for the Louis Heineman Surgical Building for Children during the convention.

In the sessions it was revealed that the hospital closed its fiscal year with a $52,000 deficit. Reports showed that the work of the hospital school for children is recognized by the Denver Board of Education. A budget of $500,000 for the coming year was approved.

* * *

VARIOUS charities were remembered in the will of the late Samuel Deutsch, of Chicago, the prominent Ben B'rith who died last month at the age of 63. He was a former president of the Jewish Charities of Chicago, to which he left $10,000. The Chicago Home for Jewish Orphans received $2,500 under his will, and the Cleveland Jewish Orphan Association was also remembered. But far more important to American Jewry than Mr. Deutsch's post-mortem charity was the warm generosity of the acts of his life and the high place he always held in the estimation of his fellowmen. Israel mourns the loss of a leader and a brother.

* * *

WITH cries of "Give us bread!" ringing in their ears, the United Roumanian Jews met in New York and decided to raise $250,000 to alleviate the condition of their famine-stricken

When Yehudi Menuhin, aged 12, was only five years old, he played with the San Francisco symphony orchestra. It's no wonder, therefore, that now his genius is so evident that Henry Goldman, a banker, bought the boy a $60,000 Stradivarius fiddle. In the picture Yehudi is seen examining the precious instrument with Prof. Louis Persinger, his instructor.

countrymen in Bessarabia. The Alliance Israelite Universelle and the non-American lodges of the B'nai B'rith, have already extended aid to the starving Roumanians, but further aid is still necessary.

* * *

IN the Old First Presbyterian Church in Newark, N. J., about 2,500 persons gathered last month for a community memorial service for Felix Fuld. Jewish philanthropist who died on January 12. Mr. Fuld's beneficent influence on the civic and cultural development of the city was the theme of all the speakers.

* * *

NEARLY 600 delegates, including most of the leaders of Reform Jewish thought in the United States, gathered at San Francisco for the 31st biennial convention of the Union of American Hebrew Congregations. There they heard Judaism discussed in all its ramifications, and learned of the progress it has been making in this country since the last convention.

Eminent speakers pointed out that with Reform Judaism in the van of religious progress today, and with the emphasis of the new reformation laid upon the things of this world and this life, Judaism's opportunity is here; that a chief task of Reform Judaism today is the absorption of the recently-arrived Jewish elements from Europe; that commercialism must leave the Temple if the Temple is to survive; that the standard of social service in ancient Hebrew books is in agreement with present opinions on social questions; that Jewish youth must be enlisted in Jewish work; and that Judaism is "the religion of infinite progress."

A scholarship will be established at the Hebrew Union College by the National Federation of Temple Sisterhoods, which held its eighth biennial assembly coincidentally with the Council of the Union.

Philadelphia will be the meeting place of the next convention in 1931. Ludwig Vogelstein, New York, was re-elected Chairman of the Executive Committee; Julius Rosenwald, Chicago, Vice President; Jacob W. Mack, Cincinnati, Second Vice President; Maurice D. Rosenberg, Washington, Third Vice President; Marcus Rauh, Fourth Vice President; N. Henry Beckman, Cincinnati, Treasurer; Charles Shohl, Cincinnati, Honorary President.

* * *

A NEW religious school with 26 rooms and accommodations for 625 children has been dedicated by Congregation Emanu-El, New York, which erected it. A throng of 1,000 parents and children attended dedication exercises, at which Louis Marshall, President of the Congregation, presided. The teaching staff of the school numbers 27.

THE new Yeshiva College in New York City will be the scene of the national convention of the Union of Orthodox Jewish Congregations of America on March 16, 17 and 18. The Union's affiliated organizations, the Rabbinical Council, the Women's Branch, the Collegiate Branch, and the Habonim, will convene jointly with the parent organization.

* * *

A MONUMENT to the late Oscar S. Straus, Ambassador to Turkey under President Taft, will be erected in Washington, under the auspices of the House Library Committee. It is said to be the first time a monument to a Jew has been authorized in the national capitol.

* * *

REPRESENTATIVES of the Jewish, Protestant, and Catholic faiths came together in the Seminar of Jewish-Christian Relations at Columbia University under the auspices of the National Conference of Jews and Christians, and unburdened themselves of the problems of their respective peoples to the general edification of all. Dr. Edmund Davison Soper, President of Ohio Wesleyan University, was the spokesman for the Protestant faith; Hon. Martin Conboy for the Catholic, and Dr. David Philipson, Cincinnati, for the Jewish.

Various discriminations and intolerances now existing were discussed and it was resolved to begin a carefully-planned campaign of publicity to remove ignorance which the leaders declared was mostly responsible for religious intolerance.

Here are the representatives of the Protestant, Jewish, and Catholic faiths, respectively, at their conference: left to right, Dr. Edmund Soper, Rabbi David Philipson, and Father J. Elliott Ross.

JACOB MILCH, philosopher and sociologist, has placed the immortal Dialogues of Plato within reach of millions of Jews throughout the world who read Yiddish only or primarily by translating that work from the Greek. The book, which took him 15 years to prepare, has just been published. A Jacob Milch Testimonial Committee has been formed to honor him appropriately.

* * *

"AN act to regulate the sale and offering for sale not only of Kosher meat and meat preparations, but all Kosher food in general" was unanimously passed by the Tennessee state legislature. The purpose of the bill is to prohibit false representation in the sale of Kosher food products.

* * *

IN the next five years the Comzet, central government commission dealing with the problem of Jewish colonization work in Russia, hopes to settle 38,500 Jewish families on the land in various parts of Russia. The greatest settlements are planned in the Crimea, where 15,000 Jewish families are expected to be set up as farmers.

* * *

CONTINUATION of Jewish land settlement work in Russia for the next ten years was assured when the Soviet Government ratified without change the agreement submitted to it in January by the American Society for Jewish Farm Settlements in Russia.

NOT content with forcing the Jews of Yemen, Arabia, to wear distinctive dress, prohibit them from riding on horses, compelling them to pay exorbitant bribes, and utterly failing to do anything to better the unhygienic conditions of the town, the Yemenite authorities now prohibit them from leaving the country, and especially from emigrating to Palestine. The Alliance Israelite Universelle is considering steps to take to alleviate conditions of these 5,000 Arabian Jews.

* * *

CITY authorities of Bydgosc, Poland, have learned never to look a gift horse in the mouth. When a wealthy American woman's will, some months ago, was found to contain a $100,000 legacy to the poor Jews of Bydgosc, the city authorities turned down the legacy on the ground that there were no poor Jews in the place. When the Jews of Bydgosc, of whom more than a few were in dire poverty, bitterly complained, and when various pressures were brought to bear, and when Bydgosc bade fair to become the laughing stock of Europe, the city council finally gave in. So they took the $100,000!

* * *

THOUSANDS of Polish Jews paid tribute to the late Rabbi Joseph Mordecai Leiner of Radzyn, the leader of the Chassidic movement in his town, as the funeral procession passed through the streets of Warsaw. Leaders of other affiliations joined in the obsequies.

This massive monument to Otto Lilienthal, a German Jew who was a pioneer of aviation in 1848, stands in a Berlin public park.

ORTHODOX Jews in Soviet Russia seem doomed to celebrate their Passover this year without matzos. Shortage of flour in Russia is responsible, as well as difficulties involved in importing flour from other countries. A plea has been cabled to the American Ort to ship a supply of American matzos to Russia. Chief Rabbi J. H. Hertz of England has issued an appeal to British Jews to contribute to a matzos-for-Russia fund.

* * *

REALIZING the strategic importance to England of Palestine, as "a great frontier zone joining Europe and Asia," certain British citizens have formed a Seventh Dominion League. This League wants England to make Palestine its seventh dominion when the 25-year mandate granted by the League of Nations expires. The significance of this move is better seen when compared with alleged plans of Mussolini, through his clever rapprochement between church and state in Italy, to acquire the Palestine mandate and Catholicize the country by populating it with Italy's surplus population.

* * *

LITHUANIAN Jews, having already raised the sum of 20,000 Lit for the relief of their starving brethren in northern Lithuania, are anxiously trying to increase the sum. Tens of thousands are reported to be suffering from hunger and the sum raised has proved wholly inadequate. In addition to the famine, the extremely cold weather is causing untold suffering to children who are not protected by sufficient clothing or shelter.

The Habima Players, of Moscow, the renowned Jewish dramatic group, design and paint their own scenery, and costumes. This picture shows their workshop in Moscow

Thinking Aloud

By Urva Porah

NOW it is related, though I do not know how, nor do I remember where I heard it, and, indeed, I may not have heard it, for it may be only something that comes to me, as they say: in any event, it is related that at the hanging of Haman, whose death is commemorated by Purim, the festive holiday, even this month, there transpired certain happenings.

The king Ahaseurus, having saved the Jews at the behest of the Jewish queen and, having besides commanded that Haman, who was the prime minister, be hanged, thought of other means by which to delight Esther.

He was one who was without mercy in vengeance, but even as he was merciless he could be lavish with generosity, pouring out an extravaganza of favors.

And so, after due deliberation, he gave issue to a proclamation in these words.

* * *

"It having been my pleasure to command that Haman, my prime minister, be hanged by the neck, it is further my delight to command that the occasion of his hanging be made a public holiday for the Jews.

"Therefore, I do summon all the Jews of Shushan to be present at the hanging place on the appointed day, to the end that they may properly rejoice not merely in the knowledge of Haman's death but also in the sight thereof.

"Having been persuaded of the loyalty of my Jewish subjects by my superlative queen, I feel I should leave undone no favor that it is within my power to confer upon them.

"It is my desire that no Jew in Shushan absent himself from this rejoicing.

"Given under my seal this day,

AHASEURUS."

* * *

And everywhere in Shushan the proclamation was posted upon the walls.

And the king commanded that the hanging place be adorned with banners and ribbons, as is becoming to a place of festivity, and that seats be provided for the leaders of Jewry, in order that they might comfortably witness the destruction of their enemy.

And he caused to be built about the hanging-place a series of wide stairways from which every Jew might enjoy an unobstructed view of the humiliation of Haman who had been so proud and was now to come to such a sorry end.

For, as the king said: "There is no pleasure like the enjoyment of vengeance and it is my desire that my loyal Jews shall enjoy it to the fullest."

* * *

Now, when the proclamation came to the eyes of the Jews, they were no little distressed, and now they wept again.

"Oh, that this should fall upon us!" sighed Simon ben Sirach.

"It is from one sorrow to another for us," added Gamaliel ben Schachne.

"After all," observed Ezra ben Akiba, "this Haman is a living thing . . ."

"And how can a Jew's eyes look upon a living man being put to death?" asked Shammai the son of Elchanon.

"It is a sin for our eyes!" cried Imri, the son of Hillel.

And they made no end of their lamentations until the king himself heard how the Jews were sighing in the market-place. The king was wroth at this.

"I have endowed them with the most exquisite of pleasures—the sight of an enemy destroyed—and yet they weep!" he exclaimed, incredulously, and forthwith he summoned the leaders of Shushan Jewry to explain this affront. It had never occurred before that any one had accepted with anything but delight the favor of the king.

* * *

So there came before him Reuben the son of Judah, and Napthali the son of Asher, and Issachar the son of Zebulun, and Simeon the son of Levi, and Jochanan the son of Amram, and Carmi the son of Gershon.

And he spoke to them, expressing his amazement at people to whom the sight of an enemy perishing was not a joy.

"It is my delight to give you the sight and substance of vengeance, but you scorn it," the king said.

And the son of Judah replied: "Oh, that our eyes must look upon such a thing!"

And the son of Asher cried: "Oh, that the blood even of an enemy should be in our eyes!"

And the son of Zebulun: "Oh, that a living man should be killed in our sight!"

And the son of Levi: "It is always a suffering for the Jews!"

And when all had sighed this way and that, it was the son of Amram who said: "What is past is past. The Jews live and to what good is it that their enemy should die? Maybe he likes to live, too . . ."

"Oh," sighed the son of Gershon, "that there is no end to the woes of our people. It is one thing and another."

* * *

And the king's anger would have been let out against them were it not for Esther, who was always in his heart. He contented himself with observing that they were a peculiar people who were never to be understood. And he dismissed them, and for an hour thereafter he sat on his throne, stroking his beard and puzzling his mind to understand the Jews. But he was not to be moved from his plan to give pleasure to them, and he commanded the workmen to proceed with their work in the hanging-place.

And all about stood tier on tier of stairways on which the Jews might stand, and from all the walls hung banners and ribbons, and high stood the gallows, even above the houses.

And there was a platform also for the king, who desired by his presence on this auspicious occasion further to give evidence of his good will for the Jews. And he had caused to be erected a gallery for his courtiers—all these were to be present at the hanging in order that they might observe the miserable lot that befalls whomever offends the king.

And at the appointed hour the trumpets of the king summoned the Jews to the hanging-place, and all came, fearing to disobey, and all stood round about on the mounting tiers, and the elders of Israel sat in their appointed places, and no Jew saw anything, for the eyes of all were shut. They heard the fall of a body and they shuddered.

Walther Rathenau: Radical

By Israel Auerbach

WALTHER RATHENAU was born on the 29th of September, 1867, in Berlin. His father was Emil Rathenau, who later founded the Allgemeine Elektrizitaets Gesellschaft (General Electric Company), but at that time was a small manufacturer of machinery; his mother was the daughter of a Frankfurt banker, well-known for his kindness and benevolence.

The chief characteristics of this father and this mother were plainly fused in their eldest son: "The head of a business man and the heart of a poet." He attached himself more closely to his witty and intellectual mother than his violent and tyrannical father.

For many years far beyond early youth Walther was not sure about his vocation. It was his heart's desire to become a painter, but his father vetoed it. Later he wavered between the intention of spending his life as a free lance writer in the retirement of his study, and attacking the practical technical and scientific problems which always fascinated him, and which finally won out.

Studied Electrical Chemistry

He studied physics and chemistry in Berlin and Strassburg and received his degree at the age of 22 under Helmholtz with a dissertation on "The Absorption of Light in Metals." Then he continued his studies in Munich to perfect himself in machine construction and electrical chemistry.

Eventually he devoted himself permanently to the latter branch, because electro-chemistry was the only field in electric industry on which his father who had meanwhile founded the General Electric Company (A. E. G.) had not yet laid hands. In 1891 he went to Neuhausen in Switzerland as technician of the Aluminum Industries Company, with the self-appointed task of working out a method for obtaining alkali and chlorine by means of electricity. Here his great technical abilities, of which, strangely enough, he showed not a trace in childhood, developed. As early as 1893 Rathenau was entrusted by the General Electric Company with the task of organizing the electro-chemical works in Bitterfeld. Seven years later the company made him a manager, and he took charge of the division for building central stations; of these he erected

Rathenau, The Man.

many, among them those in Manchester, Amsterdam, Buenos Aires, and Baku. What he was able to do in technical respects, now and later, forced admiration even from his greatest enemy, Hugo Stinnes, who called him the greatest technical genius in Germany.

The pride of the young man, however, revolted at the talk about a "Rathenau dynasty," implying that he owed his position to the protection of his father. For this reason he withdrew as a manager of the company and became a proprietor of the Berlin Handels-Gesellschaft, still remaining on the board of directors of the former company. His first aim in life had now been attained; he stood independent and occupied a place equal to that of his father, from whom he had not taken a cent since his 23rd year.

Wrote Drama and Poetry

This splendid career as a technical and industrial leader in no way satisfied the inner life of Walther Rathenau. "The heart of the poet," had not been silenced. Walther's studies had been of two kinds; besides the natural sciences he had devoted himself to philosophy, esthetics, history of art, and the literature of all races and ages. He wrote several dramas in 1894 and 1901, and much later, the tragedy "Saul." There must have been many lyrical poems, although he destroyed almost everything. That is proved by the still existing cycle "1813," which shows a perfection of poetic form that can only be the result of long training. But, with his peculiar merciless sincerity toward himself, Walther Rathenau recognized his limitations in this field as well as in painting, and gave it up for the sake of self discipline.

But he did not deny the muses entirely. All his life he sketched and painted flower compositions, landscapes, portraits. Even at the business meetings he would secretly sketch those present, and he drew a beautiful picture of his mother. He himself designed the family tomb, at the untimely death of his brother, and he was architect, builder and decorator of his home in the Grunewald, which is now the public Rathenau Museum.

Least of all did he give up writing. In time he found the style and form that suited him; the impressionistic style shot through with beautiful aphorisms. His literary work contains thousands of classical aphorisms, especially "Impressions," "Reflections," "Unwritten Papers," and "Breviarum Mysticum." His longer books are largely made up of aphorisms, strung together in logical sequence and frequently reminiscent in nobility and dignity, of the style of the Biblical prophets.

His Philosophy in Three Books

His philosophy is set forth in three important works: "A Criticism of the Age," (1911), "The Mechanics of the Mind," (1912), and "Concerning the Future," (1916). Its pragmatic consequences are drawn in a series of lesser efforts: "New Economics," "The New State," "The New Society." Its impression is stamped on all the other numberless essays, speeches, and letters, indeed in every line which the mature man left behind him.

The essence of this philosophy is as follows: the concentration of population in the so-called civilized countries has resulted in a sharp struggle for existence. Natural science and technical skill have made of the earth's surface and of human society a senseless mechanism. It whirls around in unceasing and destructive activity; it creates in all lands and latitudes a condition of hopeless and meaningless uniformity, filled with restlessness, uncertainty, fear and care, with injustice and suffering, no escape from which is to be seen. This is the "Age of Mechanization," our modern hell.

This condition cannot be denied nor ignored, for example, by a return to earlier idyllic forms of living. But it can be overcome inwardly and be made to serve for the best outwardly, provided the proper power in man is released. This power is not reason, for it is reason which sets up goals and causes the fear of tomorrow, which impels us in the wrong direction and creates this mechanization. On the other hand, it is the power of the soul, long buried under reason, which makes us calm and free and capable of love. Love is "the addition factor of the mind," the transformer of our being from the isolation of egotism to the communion of a higher collective spirit. The awakening of these spiritual powers releases us from mechanical forms into the realm of the soul. The individual enters this realm when he sloughs off fear and aim, when he regulates his life according to inner destinies only, not according to outer goals, when he lives for the sake of mankind, one might almost say, for the sake of God. Community makes the soul realm real, by placing the collective spirit above the individual, and embodies this idea in all organized forms of state and of industry.

Held Individualism to Blame

The material wretchedness of our time is the fruit of that individualism which might better be called anarchism; it is the great sin and shame of our society, the "blood-guiltiness of mechanization." The powers which are wasted today in destructive and useless single struggle, in the class wars and racial wars of all against all, might, if applied more correctly and with only a fraction of the effort, lead mankind out of suffering into a condition which would be the realization of heaven upon earth. Determined collective thinking leads to this goal; the removal of class and caste rule, the abolition of inherited wealth and of private monopolies, absolute equality in the opportunities for education and advancement, free selection of the most able for leadership, a systematic ordering of supply and consumption, and a mutual agreement on these points among races and nations.

The prophetic dreamer and teacher is at the same time a man. Of himself he at one time says that "he, essentially of a contemplative disposition, was being urged by a devil to burrow and rummage, with sleeves turned back to the elbows, in the affairs of the world." This impulse to realize his doctrine in world affairs made a politician out of him. He began early to watch with critical eye the public affairs of his country. He saw government in the hands of a class of long ancestry but of short understanding of facts, present and future. At the top, an inwardly uncertain snobbish ruler, at the bottom, a people propelled by lust for power and appearances. A false economic blossoming, surrounded by the opposition of an entire world, threatened by a merciless conflict between classes and estates.

He followed Germany's foreign policy with apprehension. He saw his

Rathenau, The Youth.

country ride to a catastrophe. He warned against depreciating other peoples; he pointed to the wonderful growth of the United States; he pleaded unceasingly for understanding with England. In 1912 he considered the World War to be at hand, in 1913 as being unavoidable. In 1914, when this war had scarcely begun, he foresaw its duration and outcome. For a time the tragic experience of seeing his worst prophecies confirmed was alleviated somewhat by active efforts to save his fatherland. He organized the war supply of raw materials. He had, however, nothing to do with the destruction of Belgian industry, which began in 1916 and for which he is blamed by other nations, since he withdrew from the Raw Material Commission in the spring of 1915.

Not until 1917 did he again appear in politics, fighting then with all his might against Ludendorff's plan of unrestricted submarine warfare, which he reasoned would have no results except the certain entrance of the United States into the war. Unfortunately for Germany, his plea was in vain. In vain again was his warning in 1918 against Ludendorff's overhasty capitulation, a "bankruptcy instead of liquidation." But the same Rathenau who seemed so irreconcilable, urged a most loyal fulfillment of the treaty after her sad fate had forced Germany to sign it. To him, the only salvation, not only for Germany but for all the other states involved in Germany's downfall, seemed to lie in economic and political agreements, in building up the common interest and the common guarantee of nations, in ending the terrible peace war.

For a long time this political prophet was without honor in his fatherland. In spite of the fifty-five editions of his book, "Concerning the Future," and the attention aroused by his essays on the rehabilitation of German economics, he was overlooked by the socializing committees of the revolutionary government. Later he was admitted, to be sure, but then again excluded. The creator of "Systematic Economy" was not even mentioned in the first German economic system, nor consulted. A telegram to the National Assembly at Weimar in 1919, which suggested him for President of the Republic, was received by the entire House with stormy laughter.

Esteemed in Other Countries

Totally opposed to this was the judgment concerning him abroad. His open letter to Colonel House, Wilson's confidant, in 1918, made a deep impression, as did his essay "To All Who Are Not Blinded by Hate," which broke the ice around Germany for the first time since the war. The government, therefore, wisely included him in the pre-peace sessions of 1919, then as an expert in the conference at Spa, in the following year as adviser at the London conference. The value of his work finally became so evident that a post in the Cabinet was offered him. He selected the Ministry for Rehabilitation.

Rathenau soon withdrew from these posts because his expectations could not be realized, but he continued his moral conquests abroad in behalf of Germany. The Wiesbaden agreement with Loucheur, the loan requests at London and Paris, which anticipated in a measure the Dawes Plan, the con-

ferences at Cannes and Genoa, at which, to quote Lloyd George, Rathenau "stood like a prince among the diplomats of Europe," and the Agreement of Rapallo, were the stations on the road which led him and Germany upward, but at the same time led to his own cruel death.

Misjudgment and Hostility

Rathenau's ethical and political ideas found few friends but many enemies during his lifetime. His concentrated and dictatorial style proved obscure and repellent to many. His uncompromising criticism was too uncomfortable, the proposed changes in manner of life too radical. Many a superficial critic found contradictions between the life and the teachings of Rathenau, and these were exaggerated and made to tell against him. His economic theory was revolutionary, yet followed a middle course, being directed as much against socialism as against unlimited capitalism. Thus he incurred the enmity of both. As his secret feelings after the war and the downfall became known, hostility against him from the Right Wing became more bitter, although opposition from the Left Wing lessened. His own class furnished his cruelest enemies. It considered him a traitor to the class, a pro-Bolshevik. It was joined by the nobility and military as a matter of course, since he advocated transference of their monopolies to the state. But the hatred against him would never have been so fanatic, so bitterly implacable, if he had not been born a Jew.

For Rathenau his Jewish blood held no happiness. His experience in his parental home of the traditional celebrations of the holy feasts, from which he stood inwardly aloof, of a preference for Jewish jokes and much Jewish self-criticism, could not warm his childish heart. No one taught him to understand the uniqueness of Jewish nature, on its spiritual or physical side. It seemed to him less worth while than the robust feudalism which he encountered in high school and to which he, being also tall and fair, felt himself more closely related than his ancestry justified. No wonder he lent a ready ear to the racial theories of Gobineau and Weininger.

The basic idea of anthropology with which he began life was that of two opposing human races: "the blonde courageous race of the nordics" and the "dark, inferior, fear-ridden race of the orient." He suffered at the thought that he was descended from the latter, and it was his aim to adapt himself outwardly and inwardly to the former. His first love was a beautiful slender blonde of old and noble family, whom he had to renounce because he was a Jew. For the same reason he failed to receive the eagerly desired brevet of an officer in the feudal regiment of cuirassier guards in which he served.

He suffered under his Jewish ancestry for years with a silent hatred. The essay, "Hark Israel," appearing anonymously in 1897, is the moving literary evidence of this suffering and this hate. It was an explosive accusation, an embittered admonition, an imperative command to the Jews of Germany to realize the complete assimilation which he thought he had realized in himself. The effect of this essay was a terrible disappointment to him. The Jews opposed it violently as an insulting, impudent attack; the anti-Semites, whom he thought to disarm by Jewish self criticism, used it truimphantly as a welcome weapon. Nevertheless, he confessed to the authorship and clung to it for a while; in 1902 it appeared under his name in a collection of "Impressions." Later he grew beyond it, recognized its faults, regretted it as a youthful error, withdrew the volume from the market, and banished it from his collected works.

A Negative Jew

He did not achieve inner union with Judaism. He was not baptized, partly because of his maternal grandmother; but also because of certain characteristic considerations expressed in "State and Judaism" (1911); in the "Treatise Concerning Faith" (1917); in the "Summons to Germany's Youth" (1919). He declared that the Christian Church required recognition of dogmas, whereas Judaism is free from such. Conversion was therefore an open lie for the opposer of dogmas; nor should the state be supported in the immoral proceeding of rewarding this lie by more rapid promotion. His loyalty to Judaism was therefore not due to its positive values but solely to the lack in church and state; it was defiance, not love. Jewish religion was to him the product of one of the fear-ridden peoples of the orient, and included "too many utilitarian and materialistic elements." His affection belonged to primitive Christianity; he stood, as he said, on the ground of the Gospels. The contradiction that they also are Eastern in origin and Jewish, he recognized but solved for himself in some dialectic fashion.

Slowly he approached Old Testament Judaism in spirit. We can trace a unified, if often submerged thread from "The Stories from the Talmud," which appeared at an early date in "Die Zukunft," through his drama, "Saul," and the prophetic quotations at the head of the poetic cycle "1813" down to his late Hebraic studies and the awakening interest in Palestine.

Became Race Conscious

In his mature years, under the impression of war experiences and anti-Semitic baiting, he finally lost his racial superstition. He now found his courage, and fear creatures in all races and peoples, blondes and brunettes, intermingled; his realm of the soul no longer knew any differences in blood. A certain historical Jewish pride arose, his constitutional adherence to Judaism became more conscious.

His opponents, to be sure, did not concern themselves with his soul struggles. To them he was a Jew in any case. On his account Germany was called the "Jew Republic." Of the Jews all legends invented are believed. His economic discovery that 300 powerful men were holding in their hands the economic fate of the world, was changed into the assertation that he had not only agreed to a world dictatorship of 300 Jews, but also had striven for it and taken part in it to the ruin of Germany. His prophecy that "never will this emperor with his paladins enter victoriously through the Brandenburger Tor" was considered proof of treason to his country in word and deed. The premature signing of the peace treaty, although bitterly opposed by him, was likewise laid at his door, simply because he insisted on fulfillment of the conditions. And the misery which his enemies brought upon the land and to alleviate which was the aim of his last years, was laid against him, because it was easiest thus to unburden one's own conscience.

A mad persecution followed him when he became minister; insulting letters and threats increased; his friends were in fear for him. An admirer of his writings, a lady whom he had never seen and whose name he never learned, offered him an isolated cottage by the sea shore as a refuge. His mother trembled when she learned that he had accepted the portfolio of the Foreign Office. Only Rathenau himself went his way, despising the threats, not from ambition but from duty and love of country. On the 23rd of June, 1922, the persecution reached its height in Helfferich's speech in the Reichstag. Thus incited, a few mad youths murdered Rathenau the next day.

Among Our Contemporaries

By Edward E. Grusd

AFTER the war, Clive Bell wrote an essay on "Civilization," in which he described and defined the term, told of its many advantages and difficulties, and ended by being faintly regretful that it could not be achieved in this day or age, especially in mechanistic America. Now comes one Mordecai Grossman in the February *Menorah Journal*, and treats in the same manner but with less humor and more prolixity the subject of mysticism as a cure for "the Jewish problem." He is more optimistic than Mr. Bell.

He would have Judaism recreated "into something real with which we might identify ourselves in such a way as would enlarge and enrich our life." The Menorah movement, Advancement of Judaism, and Zionism, thinks Mr. Grossman, will not bring about this divine state of affairs. They are too mechanistic, or rather, rationalistic. What Judaism needs for its rebirth, he considers, is not reason, but "deeper wellsprings in human nature." And pray what is a deeper well-spring than the old, Chassidic mysticism?

"Each day the content of the Jewish experience becomes more and more like that of non-Jews," Mr. Grossman sighs, and promptly dubs this change Golemization. The Golem will even invade Palestine, he fears, unless Mysticism, like St. George, is thrust into its path.

By mysticism Mr. Grossman means "the emotional element in religion, the urge to largeness of life, the urge to beauty, the quest for a universe in which men are important and of which human values—subjective and imaginative—are the core; the imaginative reconstruction of the universe into one embodying our wishes, aspirations and hopes . . . religion as poetry and religion as mysticism."

* * *

EDITORS of so-called "liberal" magazines are often to be envied. They can write whatever they please, and blow off enough steam to propel an engine from Miami to Halifax.

Take Dr. S. M. Melamed, editor of *The Reflex*, for instance. In a recent number of his monthly magazine he devotes more than nine pages to a consideration of how American Jews spend their money, and while he does tell, caustically, very well how they spend it, he fails to tell why. This is cause for sorrow. "They just do it," is his explanation. "A Spendthrift Race" is the title of the article.

The rich American Jew, says Dr. Melamed, recklessly tosses away his millions on synagogues, temples or community centers, rabbinical seminaries, relief purposes abroad, and on many enterprises which can only be termed idiotic. But does the donor investigate whether his philanthropical projects are sound and worthy? He does not, cries Dr. Melamed.

Take Russia as a classic instance. Dr. Melamed doesn't like Russia. He calls it "one big powder-barrel. . . . it may go up in the air unexpectedly any day and of the entire fabric of Russian political life, the Jews of the villages will be the first victims of the explosion." So he deplores the millions being contributed by American Jews for Russian colonization.

Jewish education in this country is the only worthwhile cause for philanthropy, Dr. Melamed finds. But the money being spent on Russia and other things that Dr. Melamed doesn't like is of course not being spent on Jewish education, and it should be, he claims.

* * *

THE February mid-month number of *The Survey* contains such a plethora of articles by or about Jews that it might be mistaken for a link in the Jewish press, which it most assuredly is not. A feature article mourns the recent death of Dr. Joseph Goldberger as a martyr to science and the conqueror of the dread pellagra disease. Editorials mourn with equal adulation both Felix Fuld, the philanthropist who numbered modesty among his virtues, and Sophie Irene Loeb, great social worker and friend of widows and orphans. Dr. Jacob Kasanin, visiting psychiatrist for the Federated Jewish Charities, is the author of a feature article, "Mental Hygiene in a Social Agency," while the latest book by Abraham Epstein, that sterling economics expert, entitled "The Challenge of the Aged," provides the starting point as well as the body of "To Make Longer Life Worth Living," a canny article advocating old age pensions. The lengthy book review section is illustrated by three woodcuts of distinctly Jewish art by Todros Geller, and the leading book review is Bruno Lasker's criticism of Professor Louis Wirth's "The Ghetto," the nucleus of which is an investigation into the Jewish ghettos of this country.

* * *

SOME time ago, when Dr. S. Felix Mendelsohn predicted in *The Sentinel* that reform and orthodox Judaism would some day unite, he was refuted by a rabbi, who maintained that reform Judaism is not less radical today than it was 50 years ago, and that oil and water cannot mix. In a February number of *The Sentinel*, Dr. Mendelsohn, in his lead editorial, returns to the argument, holding his old position more staunchly than before.

He points out that the union between orthodox and reform Judaism has already been effected in smaller communities and the same trend will soon be manifest in the larger towns. The end of immigration of European Orthodox Jews has helped to bring this about, he thinks.

"Within two decades," he predicts, "the American born and bred Jew will realize that while theoretically there may be differences between reform and orthodox Jews, practically there are no such differences. Both eat trefah and both violate the Sabbath—why, then, assume the burden of maintaining separate congregations when the two can work peacefully together?"

* * *

SOME interesting observations of vital interest to Jews are pointed out by Dr. Solomon Grayzel, instructor at Gratz College, in the lead article in the mid-February number of *The Jewish Exponent*. They concern possible results of the recent patching up of the 69-year-old quarrel between the Pope and the State in Italy.

Maybe, muses Dr. Grayzel, the papacy will try to enforce the canon law forbidding Jews to hold office in Italy. Maybe it will endeavor to make Catholic education compulsory. What may be its ulterior motive in urging Mussolini to have the British mandate over Palestine transferred to Italy? Dr. Grayzel sincerely hopes the rapprochement, not yet published in detail, will prove nothing more than a pledge of amicable relations between church and state.

The Stamps of Palestine

By Harry Levin

THERE is romance and history as well as utility in the little scraps of adhesive paper which we unsuspectingly attach to our letters. Stamps are the milestones that mark the passage of a country's story; they are the spontaneous little records that chronicle its vicissitudes and triumphs, its traditions and hopes.

Palestine under the palsied hand of the Turk was a land of stagnation and neglect, and that story is told in its early stamps. The land that had been in the forefront of civilizations and cultures was reduced now to a vassalage of the upstart Turk. Its stamp was the stamp of Turkey, and nowhere, not even on the superimposed post office stamp, was there mention of the word Palestine.

Side by side with the Turkish stamp in Palestine circulated also stamps of other countries. On the basis of the so-called "Capitulations," agreements with Turkey by foreign powers granting to the latter political and economic privileges within the Ottoman Empire—a number of countries conducted their own post offices in Palestine. Thus Egypt, Germany, France, Italy, Austria and Russia each had its post offices in various parts of the country, with its own stamps. Some countries dispensed their own stamps as they were; others surcharged them with the word "Palestine," or, more popularly, "Jerusalem." Sometimes a letter would leave Palestine with no stamp at all, only a few words stamped on the envelope, such as "Aus Jadda, Deutsche Post" or "Poste Francaise, Jerusalem," with liberal adornment of crosses. For a time the Austrian Post Office cut its ordinary stamp in half and the halves sufficed in Palestine. For Palestine, it would seem, was of little practical importance. The day of its puissance was a nebulous memory, and but for the relics of that hazy past, the holy places, what interest might the peoples have in Palestine?

Then came the Hoveve Zion movement in Palestine. The "Biluim," those "Chaluzim" of yesteryear, braved all the hardships of a strange and exacting land and a government most spiritless and corrupt. Their ideal and indomitable will sustained them, and the flourishing settlements of Rishon-le-Zion, Rehoboth and Petach Tikvah soon raised their heads from the wastes, proud testimony of the faith that the "Biluim" had kept with themselves and their people. It was in these colonies that the first Hebrew stamp was used for postal purposes. In 1902 the colonists used for their mail the pale-blue "Zion" stamp of the Jewish National Fund, that symbol of the dawn of the Jewish Renaissance that was at hand. In 1905 another Hebrew stamp was issued, simply printed and marked "Rishon-le-Zion," and in 1909 Petach Tikvah issued its own stamp with a picture of an orange tree and a plough, colored black, green and orange. Both were passed through the Austrian Post Office. These were great accomplishments, but they were restricted to purely local use. Not until the occupation of Palestine by the Egyptian Expeditionary Force did Hebrew letters appear on an all-Palestine official stamp. The post offices of the various powers had been abolished and one stamp now circulated from Gaza to Metullah, the E. E. F. stamp surcharged with the word "Palestine" in the three official languages, English, Hebrew and Arabic. This stamp, however, was purely temporary and in 1927 was replaced by the permanent stamp of Palestine—permanent, that is, so far as such things can be permanent.

The new series consists of fourteen monochrome stamps, ten of normal size and four slightly larger. The values range from 2 mils to 200 mils

1. The stamp issued by the Jewish colonists of Petach-Tikvah in 1909, illustrating an orange tree and a plough, in black, green and orange.

2. Italian stamp surcharged "Gerusalemme" (Jerusalem), for use in Palestine.

3. Austrian stamp cut in half, for Palestine use.

4. The regular Turkish stamp in use throughout the Ottoman Empire, including Palestine, till after the War.

5. The stamp issued, for fund-raising and propaganda purposes, by the Jewish National Fund, 1904—pale blue.

6. No. 5 used for postal purposes by the Jewish colonists of Rishon-le-Zion, recognized by and passed through the Austrian Post Office at Jaffa.

1. 2 mils; steel-blue
2. 3 mils; light green
3. 6 mils; light red
4. 5 mils; orange
5. 6 mils; sea-green
6. 7 mils; scarlet
7. 8 mils; brown
8. 10 mils; slate grey
9. 13 mils; light blue
10. 20 mils; bottle green
11. 50 mils; port red
12. 100 mils; light blue
13. 90 mils; old gold
14. 200 mils; purple

and the wording on each consists of the single word "Palestine" in each of the three official languages. For the first time now the Holy Land stamp has its own design, not a phrase from the Koran, nor a head of some European monarch surcharged "Palestine," nor yet the Prussian eagle; it has a whole stamp of its own now, not a half by the grace of His Imperial Majesty Franz Josef. Its designs are of itself, of places that are of its very quintessence. They are some of the symbols of the "music makers and dreamers of dreams," that have made Palestine the land it is—perhaps not a land of supreme practical importance, but a land of faith and history, of emprise and tradition.

Three of the new stamps show the Tomb of Rachel, one of the earliest Jewish shrines. By the white road that winds like a ribbon on its long trail Egyptward, midway between Jerusalem and Bethlehem, the old tomb is preserved beneath its white domed shelter. Mother Rachel, the fair and well-favored, was ever close to the heart of the Jewish woman, and the rock that enshrines her tomb is worn smooth with the kisses and tears of centuries of Jewish mothers. It is a simple tale that consecrates the spot, but one of human pathos that is eternal. "And they journeyed from Bethel; and there was still some way to come to Ephrath; and Rachel travailed and she had hard labor . . . And Rachel died, and was buried on the way to Ephrath, which is Bethlehem."

The "Tower of David" is another landmark that is pictured in the Palestine stamp. Proudly the Tower raises its grey head above the walls of Jerusalem, aspiring heavenward, leaving the markets of men far below. Its base is the Citadel, broad, wide, majestic, that still stands strong today, four-square to all the winds that blow. It is "builded for an armory," sings the lover in the Song of Songs, and indeed many are the battles which have been waged around it.

The Dome of the Rock is the third picture on our stamps, a beautiful building, one of the seven wonders of the world. Its site is of the holiest in the world, truly "the mountain throne and mountain sanctuary of God." Today it enshrines Islam's great sanctuary; yesterday it enshrined our Temple, whose memory remains vivid yet with us in the grey old Western Wall, that has braved man and the years, and still stands sound.

Between the hills of Lower Galilee and the hills of Gilead, in the Valley of the Jordan, lies the glassy, pale-blue expanse of Lake Kinnereth. That is the fourth picture on the Palestine stamps. On the Galilee side of the lake lies the town of Tiberias, spreading palms gracing this old-world Eastern town. There is a mosque here and a high minaret that vie with the lofty palms. But Tiberias is a Jewish town. The be-Kaftaned, be-streimeled Jews, too steeped in tradition to discard their incongruous garb in this hot and humid air, are evidence of it; the Halutz in his open shirt and knickers and naked legs is further proof of it. The Jewish agricultural settlements about the town, Dagania, Kinnereth, Hittim, that are inalienably Jewish possessions, testify to it; and the works of Rutenberg nearby are but another echo of this truth. Placid and lovely Kinnereth graces the passage to Galilee. It is old and wise, and has seen men apotheosised and civilizations come and go. The undulating plains of Galilee are empty now; but so was the "Emek" a decade ago. So Kinnereth is placid. For it knows that the turn of Galilee, too, will come.

On Behalf of Our Advertisers

Turn the pages of this magazine and study the advertisements.

These advertisements represent the most eminent firms and concerns of their kind in this country. Their products are of uniform excellence—of highest grade quality.

Each of these advertisers has been carefully selected.

Every advertiser in our magazine is in hearty accord with our program of social justice and tolerance.

Our advertisers merit the support of our subscribers.

Jewish Youth in Action

An Account of the A. Z. A. Tournament at Memphis

IT IS almost a misnomer to call the glorious three-day gathering of the A. Z. A. in Memphis last month a Tournament. That term implies little more than a contest, a limited and specific competition, a spectacle of dubious significance. And the Memphis Tournament was much more than that.

The *Hebrew Watchman* of Memphis, which put out a special A. Z. A. edition, said editorially that the Tournament "is more than a mere spectacle of splendor—it is meaningful and has a purpose that is inspiring to any one who stops to think. In the field of competitive sports, one's real qualities are known and appreciated. . . . But more than that, it means the close association for three full days of Jewish boys from different parts of the country, of interchange of ideas, ideals, and the formation of alliances which would otherwise be impossible."

In describing this Tournament, we would go even further than the editor of the *Watchman*. To have been privileged to mingle with these picked youths who came together at Memphis for three days is to come to the conclusion that a new force is springing into being for the future welfare of Israel. The boys there—and they were but representatives of thousands like them back home in their respective chapters—were clean, healthy, intelligent, and very much alive, and far more important than the excellent brand of basketball they displayed on the courts and the thrilling, compelling oratory they displayed on the pulpit is the informed interest they showed they are taking in their people. They are future leaders of Israel, of the type long sought and long desired.

The immediate purpose of the Tournament was, of course, to decide certain supremacies in that game called basketball and that occupation known as debating. Incidental to this purpose was a week-end of the best fun and most valuable associations that most of the boys (and their elders who were present) have had in a long time. The Memphis chapter, which played host, brought a new meaning to the word hospitality, and every minute of the time from early on the morning of Washington's Birthday to late at night on the 24th was packed with pleasure and interest and excitement for all who were present. Reviewing the Tournament from any angle at all, the inevitable conclusion is, in the slang vernacular, that "you gotta hand it to these A. Z. A. boys." The Independent Order B'nai B'rith has rarely sponsored a more worth-while cause.

Because of the unusually high calibre of all three departments of the Tournament, special praise must be given to the respective winners. Des Moines chapter's basketball team won the court tourney with such a masterful display of technic and teamwork that even the referee admitted that in all his experience he never saw a team in the same class that played more beautifully. The team consisted of Levine, Beckerman, Asarch, Markman, and Rubin, all of whom were presented with medals.

Joseph Karesh, of the Minneapolis Chapter, No. 8, won the oratorical contest, after mowing down an impressive list of opponents. His rivals in the contest were Sidney Levine, Birmingham Chapter No. 41; Jack Brown, Kansas City Chapter No. 2; Israel Boxerman, Rock Island Chapter No. 40; Saul Rosenman, Detroit Chapter No. 63; Nathan Israel, Portland Chapter No. 65; and William Ginsberg, Jersey City Chapter No. 86.

One of the most enthusiastic gatherings of the three-day affair was the final debate at the Temple of the Children of Israel Sunday morning, February 24, when George Laiken and Aaron Levine, both of Milwaukee Chapter No. 39, defeated David Fertig and Maurice Ostomel of Portland Chapter No. 65 to win the championship. George and Aaron had a "tough assignment," for when straws were drawn they were informed they would have to take the negative side of the proposition: Resolved, that the Jewish Religion is Indispensable to Jews. All four contestants were prepared to debate either side of the question.

So brilliantly did the negative team defend the agnostic position that although the affirmative team replied splendidly, the judges awarded the decision to Laiken and Levine. While the judges were conferring, Levine stepped on the platform and explained that his arguments were not, of course, his real opinions, and so wittily did he excuse himself from a peculiar situation that the audience enjoyed the explanation as much as the debate.

The smoothness in which the three separate events were run off was a testimonial to the executive ability of the managers of the convention. Morris Fogelman, the general chairman, was assisted by Fred Goldberg, Vice Chairman, and Dr. Louis Levy, who had charge of finances. The committee chairmen were Alfred Scharff, registration; Morris Kemp, dating; Aaron Brenner, housing; Fred Cohen, transportation; Arthur Hutkin, correspondence; Harry Zimmerman, decorations; Julius Bisno, ways and means; and Dave Fineberg, entertainment.

The three day Tournament these executives staged was an inspiration to the B'nai B'rith officials and A. Z. A. parents who were fortunate enough to be there. Most of the basketball elimination games were exciting and well played before large audiences, while the final match between Des Moines and Jersey City for the championship was as enthusiastic an event as a Big Ten game. The oratorical and debating eliminations, which were run off concurrently with the basketball contests, were also well attended and enjoyable. And the luncheons, sight-seeing tours, banquets, and the "Night in Dixie Ball" were occasions of gratifying fraternalism and social pleasure.

Perhaps the most amazing part of the program to those who had been under the impression that American Jewish youths were callow and superficial was the impressive Orthodox A. Z. A. special service the first night of the Tournament in the Baron Hirsch Synagogue. Abe Shaw, Grand Aleph Godol, delivered the sermon. He deplored youth's constant and often-thoughtless challenge of religion, and turned the tables with a clever "Jewish Challenge to Youth," to the great delight of the audience.

Isaac Laskove fulfilled the functions of *chazan* perfectly, chanted the prayers, and proved conclusively that an American-born boy can be as effective in this role as any Yeshiva-trained scholar of Europe.

Saturday morning a no less inspiring service was held at Rabbi Ettelson's Reform Temple, at which the

(Continued on Page 203)

Fancies and Fables

By Regina Miriam Bloch

I

"The Inheritors"

THE rich man and the poor one entered Heaven together. And an Angel came unto the rich man and said: *"Behold thy house as it was on earth!"*

The rich man looked up and saw a mighty mansion of indescribable beauty beside which there was a little hut.

He went toward the mansion, saying: "This is far lovelier than the home I left."

The Angel said: "Not so: *The hut is thine, the mansion belongeth to this, thy brother.*"

Then the rich man gazed at the beggar and said: *"Master, assuredly thou mistakest, for I had a palace on earth and that one dwelled in a hovel by my gate."*

Yet the Angel answered: "The laws of Heaven reverse those of the world. Thou gavest but a small share of thy substance to the poor and the little thou gave builded thee yon hut to dwell in. This other fell into want because he sacrificed all, and of his gifts he hath raised this mansion of living everlastingness. Every kind word he uttered, bloweth as an immortal rose in his celestial gardens. Every good thought burns as a priceless jewel upon his walls, every selfless action is become an angel to serve his needs for all time."

And a wonderful Voice drifted down from amid the oceans of light wherein the Throne of God is set, saying:

"Whatsoever is given is returned in manifold in the responses of My Harmonies. Whatsoever is begrudged is lost and barren with silence. Those who have sacrificed themselves for My creatures are the masters of men and the inheritors of My Kingdom."

II

As I Wandered With My Angel

NOW as I wandered with my guardian-angel through the rose-bowers of Paradise, a thought smote in upon me amid so much joy and I recalled more unhappy things. I said to the Seraph:

"Where does hell lie?"

He gazed at me with wide, violet eyes, "Hell?" he said, *"What meanest thou by hell?"*

Then at his blank amazement, a greater surprise filled my soul and I called out aloud to an Angel passing by, crying: "Knowest thou where hell lieth?"

He laughed joyously and sped on, answering: *"Sister, thou speakest in a strange language."*

Then a sudden magnificence filled all the ways of Paradise with splendor and lo! before me, there stood a gigantic Angel attired in crimson, with wings duskier than night and brows embellished by pale whirling aureoles.

I covered up my face in awe and he spake unto me, saying:

"I am Samael, the Angel of Death, God's vassal and high servitor."

I said: "Surely *thou* knowest where hell bideth?"

Then Samael drew a mystic sign in the air, while the lights about his face changed from amber unto emerald. And he said: *"Look down!"*

Lo! I gazed into a sleeping-chamber upon earth and in it there lay a man slumbering upon a rich couch. Yet his face was livid with fear, sweat stood upon his brow, his lips were writhen.

And about him there were devils and fires, demons and torments, the ar guish, the wailing and loathsom horrors of the Pit and the Powers o Darkness.

And seeing this, I hid my face i terror and said to Samael: "Is it yo der that hell lieth?"

And he said: *"What is this hell Thou hast beheld the mind of man."*

The above photograph is of a new painting in oils of Miss Regina Miriam Bloch of London, Jewish authoress and poet, arrayed in a Chinese silk coat. The artist who painted this picture is Philip Naviasky, the famous young English Jew whose pictures have been widely exhibited.

III

"Two Women Were Talking"

TWO women were talking behind m in the interval of a play.

"The marriage is impossible," sai the first. "He comes of one of th best families and she is only a litt milliner. She actually used to serv me in the shop."

As she ceased, I suddenly heard thin rattling afar, like the Lazaru clapper of some medieval leper warn ing hale men of his approach.

"Lord Death!" cried a voice, shri with reproof, *"what doest thou? Tho hast mixed the bones of a King wit those of a beggar!"*

"O World!" answered Death coldl *"where is the difference?"*

And he rattled them a little loude

IV

"The Ghostly Army"

I DREAMT of a vast army on th march and whereof I was th leader.

I turned upon my charger to behol its serried ranks.

Lo! I saw that it consisted of m dead selves.

V

"The Implacable Foe"

THE Day of Judgment was over. Flame still burnt fitfully abov the riven earth, columns of smoke ob scured the rent heavens.

A spirit stood in the warring ligh its garments singed, its hair heav with dew.

It spake to its fellow, saying: "A I arose, I was terrified, for when th grave next to mine own unclosed, m worst enemy on earth came forth s the sound of the Trump Sheol.

"And I crouched low in fear, cry ing: 'I knew not thou wert buried b my side. Have I not suffered anguis at thy hands?'

"My terrible foe did not speak. . . *I looked at him and then I saw that h was myself."*

VI

Common Clay

I HEARD one man casting mud at another in his absence.

And lo! Nature smiled and said: *"Behold, how he slingeth his mother-earth at his fellow!"*

VII

The Emperor and the Ant

AN emperor and an ant entered Heaven together.

The swift ant ran on before, until the emperor stepped over it in anger, to make his obeisance before the Throne.

To his astonishment, the Arch-Angels drove him back stormily with their wings.

And a Voice cried from the Throne of God, saying: *"Let the ant advance before the emperor, for it was the more difficult to create."*

VIII

The Fool

IN the highways of Heaven, amid laughing beams and traceries of joy, I met a blithe spirit who carolled continually: *"Glory be to God, who reviveth the broken and exalteth the poor of heart."*

I said: "Brother, by what reason singest thou thus, who hast both golden fleece and unshorn upon thy head and wings unclipped on shoulders and feet?"

He said: *"Little Sister, not long a-gone as time is here accounted, I was a fool at the court of a Merovingian King. In my hand, I bore a gem-set bauble and on my brows I wore a cap with bells. Of little worth was I but to grin and make merry, and so simple, that I could never even remember a prayer. For there was always a lightness in my ears of strange voices and madness and laughter.*

"Yet when I died and rose again, these things were far from me. I was in Heaven and sorely affrighted.

"The Angels came, saying: *'Go with us unto God.'*

"I wept bitterly, looking at my foolish cap and jingling toy wherewith I had been buried, for methought: 'Alas, alas, how can a knave like me see this great Glory? Surely I will be blasted by His splendor, I, the King's zany, who could not even learn one little prayer?'

"My dread increased as I stumbled on amid the Angels from veil to veil of inner beauty. And we approached a shrouded Wonder, so marvelous that I can recall naught else thereof but all its glow and chanting choristers.

"The Angels with me prostrated themselves, saying: *'Behold, the Face of God.'*

"O, sick and sobbing I raised mine eyes, calling wildly on mercy to spare me! . . .

"Then I looked long and dreamed as one who can never be cloyed.

"For, from among those tuneful sheens and glamors, there gazed on me the *Face of a little maiden I had loved and lost in my youth before the darkness sealed my senses.*

"And the Face smiled at me. I smiled back and was insatiable with gladness.

"I babbled and lilted, saying: *'Lord, even I may know Thee in this guise.'*

"And since then I wander thus, singing for pleasure of the Lord!" . . .

I watched him as he traversed the plains rayed with flowers. His praise resounded where I stood:

"Glory be to God who reviveth the broken and exalteth the poor of heart."

And very softly, I stole away from Heaven.

JEWISH YOUTH IN ACTION

(Continued from Page 201)

boys read many of the prayers. Mr. Lieberman, Los Angeles, member of the Supreme Advisory Council, delivered the address.

The outstanding affair of the week-end was, of course, the final banquet at the Peabody Hotel, when trophies were awarded the winners of the three-branched tournament, entertainment was lavish, and the Hon. Alfred M. Cohen, B'nai B'rith Grand President, made the principal speech of the evening. Sam Beber, President of the Supreme Advisory Council of A. Z. A., also spoke at the banquet.

"The young folks whom I have the pleasure of addressing enjoy the three-fold blessing of youth, America, and Judaism," said President Cohen at the banquet. "Need I say in this presence that there is nothing incompatible with your Americanism, in your dual character as Americans and Jews? Every attribute of thoroughgoing Americanism has for its basis a Jewish attitude."

President Cohen then went on to tell the youths that character and heroism are not accidental qualities, but the result of sound training. His remarks about Lindbergh, Captain Fried, and other heroes whose heroism undoubtedly showed the results of careful preparation called forth enthusiastic applause.

"It is because the A. Z. A. movement aims to give Jewish youth strength of character and prepares them for the trials and triumphs of life that I hail it as one of the greatest progressive influences in American Jewry and American life," he said. "The A. Z. A. seeks to make of the Jewish boy a better Jewish boy, and a better Jewish boy develops into a finer type of American citizenship. May I give a new interpretation to A. Z. A.?

"A—America—Our blessed and beloved country.

"Z—Zion—The source of our great religion.

"A—Always. Always. Always."

The Tournament ended that night in a happy spirit, and the memories of the occasion will cause all those who were present to look forward eagerly to next year's reunion.

Wider Scope Campaign Opens in New Jersey

THE B'nai B'rith Wider Scope Campaign to raise $75,000 in New Jersey has just been opened at Newark. The Menorah Society will share in this fund, which is part of the national $2,000,000 drive. Louis Bamberger of Ezekiel Lodge, Newark, is honorary chairman, while Joseph Kraemer was unanimously chosen by the lodge as chairman of the local campaign. The late Felix Fuld, who died in January, had consented to act as honorary chairman, and it is planned to make the campaign a memorial to him. Mr. Bamberger is the brother-in-law and former business associate of Mr. Fuld.

William M. Untermann and David M. Satz are Vice Chairmen; Frederick Jay, Treasurer; and Julius E. Flink, Secretary, while Oscar Leonard is campaign director.

BOOKS WANTED

MANY University libraries are unable to meet the growing demand for books on Jewish subjects. Can you spare some of yours? If so, you will be serving a most worthy cause. The B'nai B'rith is ready to attend to distribution. Send all books to the Central Office.

40 Electric Building
Cincinnati, Ohio

I Do Not Love Thee, Doctor Fell

A New Analysis of Anti-Semitism

By E. David Goitein

PART II

A JEW put a penny in a slot-machine hoping to get out a bar of chocolate. But the machine was out of order. He pulled and tugged and nothing came out. "There's anti-Semitism for you," he cried.

I am not one of those who see the anti-Semite in every Gentile, nor do I construe every unfriendly remark of non-Jews as a symptom of anti-Semitism, but I cannot blind myself to the fact that there is to be found almost universally that dislike of Jews which to my mind is anti-Semitism. In England it is almost negligible. It exists.

In the previous article I pointed out how the usual explanations of anti-Semitism and the classical analyses of the phenomenon cannot stand a moment's criticism. They all suffer from putting the cart before the horse, from mistaking the symptom for the cause.

One Cause for Whole Problem

Let me now state what I consider to be the true explanation. There are two aspects of the matter, but they are different aspects of the same matter so that, in my opinion, ultimately there is one cause for the whole phenomenon.

Students of primitive communities have discovered this curious fact. A people living in district A will always charge people living in district B—their neighbors—with the most horrible and unmentionable crimes. A man of A will assure a foreigner that all the people of B are cannibals, that their morality is of an unspeakably low nature, that they are all cowards and most of them thieves. When that same foreigner goes to B he will be told that the people of A are a savage crowd, that they are cannibals, that their morality cannot be spoken about in decent society, that they are cowards to a man and scarcely an honest man is to be found amongst them.

Nor need we feel superior. There are times when we are like the savages. During the last European war, we all allowed ourselves to believe that the Germans committed unnameable atrocities. If we mentioned them today, we should be laughed at by all sensible people. The Germans were told and believed similar stories about us. Nor was that all. As soon as the war was over, we carried across our primitive mentality to Russia and we charged the Russians—with whom we then disagreed on a question of political theory—with, roughly, the same crimes as we had charged the Germans.

In order, however, to look at the matter perfectly objectively, let us confine our attention to the savage—or as I prefer to call him, the primitive. There can be little doubt that the anti-B'ism of the A's and the anti-A'ism of the B's is due very largely to ignorance. But that is not the whole explanation.

Primitive communities are by no means anarchical even if they seem so to the superficial observer. Primitive man is bound by positive and negative taboos which tie him down with fetters of iron. Many of his desires must go unsatisfied. They are driven down into his unconscious mind and if they are to reappear at all they must do so disguised and dressed in fancy-dress. The driven down desires, things forbidden by his society, find an outlet in his imagination. He imagines these forbidden fruits to be eaten by those not of his society, foreigners, aliens, people over there who live in B.

For the people of A, read Gentiles; for the people of B, read Jews, and you have the solution of the problem of anti-Semitism.

Anti-Semitism is the projection upon the Jew of the Gentile's repressed desires.

Is the Jew a Foreigner?

Although, as I shall show, this is the true explanation and the sole possible explanation of the problem under discussion, I shall, of course, at this point be met by some such objection as this: "You are begging the whole question. You are pre-supposing two distinct peoples, A and B—B, the Jew, is a foreigner. Your whole explanation is based on the anti-Semite's assumption that the Jew is a foreigner. You are taking for granted what you have not proved and cannot prove. The problem is where it was."

This is a reasonable objection and must be met. In one sense of the word every man—unless he be a Robot or a Golem—is a foreigner to his neighbor. There are differences of feeling, of understanding, of experience which make it impossible for two men to be exactly alike. We usually confine the word foreigner to a man with a different speech from that of our own, and who lives in a different locality. But this is fundamentally wrong. Our neighbors may be more foreign to us than foreigners living thousands of miles away. And in my opinion the Jew does feel differently from his neighbors on some very essential facts of life. Furthermore his past is so vitally different from that of others that his present cannot possibly be and is not colored in the same way. The great mistake of the assimilationist is to believe that by making himself superficially like the non-Jew, he thereby becomes basically like him. He thinks he can strike out history with a stroke of the pen.

The True Meaning of Rishus

Granted, then, that the Jew, from the point of view of his Gentile neighbor, is something like a foreigner in whatever country he may be, in pre-Christian Rome, in Islamic Africa, in Christian Europe, I say that anti-Semitism is explicable on the basis of a man's dislike of foreigners and of his belief that they are the repositories of all bad qualities. These bad qualities, in their turn, are those possessed by the man himself but which his religion, his social-sense or his local laws prevent him from exhibiting. They live to haunt him in his unconscious mind until they are projected on some foreigner—a Jew, a gipsy, a Negro.

This, in one sense, constitutes a very grave charge and my mere *ipse dixit* will not be sufficient unless I can substantiate my theory with some evidence.

Psychiatrists who have to deal with abnormal people often discover this curious fact. A patient will charge another person with some horrible offense supposed to have been committed against himself. Investigation shows that such offense has never been committed by the person charged. Further investigation, however, tends

to show that the patient himself is given either to the offense in question or to a desire to commit it. Normal people cannot possibly charge others with offenses which everyone knows decent people would not under any circumstances commit. And yet the same unconscious desires are present as in the case of the abnormal, and the urge to express them is often as strong. Since the projection cannot possibly be upon people like themselves it must necessarily be upon people unlike themselves. In war-time, upon the enemy; in peace-time, upon Jews.

A Concrete Example

That this is no fanciful explanation was clear to me when I opened, not so long ago, a book that was as painful as it was enlightening. I believe it impossible for any impartial person, after glancing through that book, to deny that the unconscious desires of the Gentiles are the stock-in-trade of the crimes chargeable to Jews. The book in question was published in Germany and was called the "The Jew in Caricature." There were countless illustrations. Each tended to show the Jew in an unfavorable light. To that there can be no objection. Each attempted to show that the Jew was given to particular vices—vices from which the Jew is peculiarly free. Many of the caricatures were obscene, and showed the obscene minds of the Gentiles who had made the caricature and not the obscenity of the Jew caricatured.

Put it this way. Unless the anti-Semite who made the caricature had had a vivid sense of the vice in question he would never have been able to express it. Most of the caricatures appeared to be saying this: "I live in a Christian environment. I cannot allow my savage and pagan propensities to see the light of day. My moral censor won't allow it. But let me show Jews exercising the same propensities and I will be able to cheat the censor, amuse myself and amuse my fellow-readers."

What does all this boil down to? To what I said at the beginning of my first paper. That the true word to describe anti-Semitism is the word used by old-fashioned Jews—*rishus*. The word *rishus* means wickedness. It is the Old Adam—the "wickedness"—in the hearts of our Gentile neighbors which cries to come out, and come out it does.

Had modern scholars paid proper attention to this one word—*rishus*—and understood it aright they would not have gone wild-goose chasing after economic and religious causes which are about as relevant to the question as safety-razors are to an explanation of the cause of the growth of hair.

People often say after some wild outburst of anti-Semitism that the Jew is made a scapegoat. This shows a deep insight into the matter. What was the scapegoat? A priest took two goats. Over one of them he confessed the sins of Israel and that goat was then—poor innocent creature—taken to Azazel and had its neck broken. The anti-Semite has not the courage to confess his sins, openly and publicly, but none the less he throws them surreptitiously upon the back of the goat—poor innocent Jew—and having thrown them upon the goat, he sees to it that the Jew goes to Azazel there to have his neck broken.

Anti-Semitism Aimed at All Jews

That my analysis of anti-Semitism is the correct one may be seen not alone from the facts and from the analogies already stressed but from the fact also that my theory alone can explain how anti-Semitism exists not alone in Christian but in Mohammedan countries, not alone against poor Jews but also against rich Jews, not alone against orthodox Jews but also against the most thoroughly assimilated, not alone in the distant past but also in the civilized present, not alone in the ignorant moujik of Russia but also in the learned professor of Prussia. Or, as a Limerick-minded friend of mine put it:

There was a Professor of Prussia,
Who said to a peasant of Russia,
"The Jew is a —Jew."
"Let's pogrom him—we two,"
Cried the fair-minded moujik of Russia.

It may very well be that so long as the savage soul lives on in civilized man there is no hope for a cessation of anti-Semitic feeling. It is arguable that so long as the so-called Christian has the primitive pagan lurking in the dim recesses of his mind, anti-Jewish feeling will not be eradicated. It is not impossible that the Western world will have to return to the Judaic conception of life before it can free itself from the chains that bind it to its caveman ancestors.

Meanwhile, let not the Jew try to mould his life in such a way as not to arouse anti-Semitism. There is no such way. Let him recognize anti-Semitism for the infantile, pagan, primitive thing it is and let him treat it with the contempt and disgust that all such unhealthy perversions deserve.

NEW CLEVELAND JEWISH ORPHAN HOME SEEKS

COTTAGE MOTHERS

The Jewish Orphan Home of Cleveland is seeking a number of cottage mothers for its new cottage home which is scheduled to open early in the summer of 1929.

Cottage mothers will be required to manage a household of 25 children and direct the affairs of the household in an orderly and economic manner. Responsibility is similar to that of motherhood in a large family, including all of the ordinary duties of such a family with the additional responsibility suggested by the problem of the child coming from a broken home.

The work of the cottage in a routine way will be done by the children. Food will be prepared by a cook, and the mending of clothes by seamstresses. The cottage mothers' service will be largely that of supervision and management.

Applicants should have a record of good health and should be, preferably, over thirty years of age, and should show evidence of maturity and intelligence necessary to understand the work and its purposes, preliminary to training and guidance. Experience in institution work is not necessary.

Details not mentioned here may be obtained by writing directly to the superintendent at 5000 Woodland avenue, Cleveland, Ohio. **All interested are requested to communicate at once.** In writing please submit three names of reference as to character.

In the Public Eye

Kurt Wilhelm

DR. KURT WILHELM, although only 28 years old, is Chief Rabbi of the Free State of Brunswick in Germany. He is now in the United States on a lecture tour, accompanied by his wife, who will also lecture to Women's Clubs and Sisterhoods.

Dr. Kurt Wilhelm

Dr. Wilhelm studied at Breslau and Wurzburg Universities, and at the Jewish Theological Seminary in Breslau. Later he came to New York and studied at the Jewish Theological Seminary there in 1925. He has held his present position ever since.

In this country he is speaking on "Religion or Illusion; The Jew in Modern Literature" and "The Development of the Jewish Youth Movement in Germany; The Crisis of German Jewry."

* * *

James Waterman Wise

IT was characteristic of James Waterman Wise, author and publicist, to request all editors to "play up" not himself, but Avukah, when the announcement was made that Mr. Wise had been appointed Director of that organization, which is an American Student Zionist Federation. Mr. Wise, however, is more than merely "the son of Rabbi Stephen S. Wise."

James Waterman Wise

Born in Portland, Ore., in 1901, Mr. Wise was educated at the Horace Mann School and at the Loomis Institute. He attended Columbia and Harvard Universities and spent a year in Cambridge, England, studying rabbinics under Professor Israel Abrahams in preparation for the Jewish ministry. Because, however, of his inability to accept certain of the theological implications which the rabbinate seemed to demand, he withdrew from the latter institution to devote all of his time to writing and lecturing.

He is a lecturer at Columbia University in the Department of Semitics. In 1927 he spent six months in Europe making a study of European youth movements, and afterwards wrote a series of articles on this subject for the Century Magazine. Besides "Jews Are Like That," Mr. Wise is the author of "Liberalizing Liberal Judaism," "The Future of Israel," "Synagogue Songs," and has written for numerous magazines and New York newspapers.

* * *

Dudley D. Sicher

ONE year ago this month, Dudley D. Sicher, head of the largest silk underwear factory in New York, announced his intention of liquidating his business interests so that he might devote his entire time to philanthropy. He was then 51 years old.

Dudley D. Sicher

How much his work is recognized by his colleagues is evidenced by his recent election to the presidency of the New York Federation for the Support of Jewish Philanthropic Societies by the board of trustees. He is the fifth president of the Federation since its birth in 1917.

Before he closed the doors of his factory, he personally saw to it that every one of his 500 employes obtained other work. Then he was named Chairman of the Business Men's Council of the Federation of which he is now President.

This social-minded attitude of Mr. Sicher had manifested itself previously. In 1912, as President of the Cotton Garment Manufacturers' Association, he dismayed some of his conservative colleagues by pleading for the recognition of the union.

In 1914, Mr. Sicher founded the Sicher School for Immigrants, the first factory school in the country and the forerunner of the continuation school idea. He is also President of the New York City Conference of Charities.

Dr. A. C. Singalowsky

DR. A. C. SINGALOWSKY, a member of the praesidium of the Ort Central committee, has for many years played a leading part in the work of the organization.

Dr. A. C. Singalowsky

He is in New York at present to report on conditions in Eastern Europe. It is his third trip to this country.

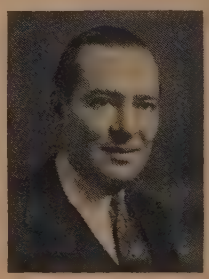
Born in Russia in 1889, Dr. Singalowsky attained prominence during the first Russian revolution.

He is a contributor to German periodicals on problems of Jewish culture and economics, and has besides published a number of works of philosophy and the history of culture. He is known throughout Eastern Europe as one of the greatest Jewish orators. He is a member of the Jehuda Halevi Lodge, B'nai B'rith, of Berlin, and a leader of the German-Jewish Cultural League.

* * *

Alfred K. Foreman

TO Alfred K. Foreman, Vice President of the Foreman Banks of Chicago, has come the same honor that was his father's many years ago. He has been elected President of the Jewish Charities of Chicago, of which his father was the first president in 1900.



Alfred K. Foreman

Mr. Foreman has been Treasurer of the Jewish Charities for the past ten years. He is on the Executive Committee and very active in the affairs of the Illinois Bankers' Association. He was treasurer of a $4,000,000 drive in 1925 for both the Joint Distribution Committee and for local work. His work in Jewish philanthropy in his native city is especially noteworthy.

Mr. Foreman is 36 years of age, and is the youngest man ever selected for that post. Mr. Rosenwald himself seconded the nomination.

GOD'S CHOSEN

by MAX ROBIN

PART THREE

BUT for her children, Yente's life with Nutili would have been peaceful and blissful. The traditional order was crumbling in her home. The memory of Mayeril and the good name of her own father Birili were being defamed. Possibly Nutili was too lax as a father. He kept out of all disputes between mother and daughters. It was left to Yente to prevent the disruption of custom and faith.

Once, on a Saturday, Yente, about to repair to the synagogue, caught a glimpse of Gitl combing her hair in the bedroom.

Now it was a sin to brush one's hair on the Sabbath. Men bothered little about theirs, women attending to their hairdressing before candles were lit on Friday.

"Right now, this very minute, should you put away that comb," ordered Yente from the doorway.

Gitl turned; and it was her complete nonchalance that infuriated the mother. Yente was no more the composed woman she had been. Her nerves were shattered. With a sweep she was in the room.

"Better not come near me!" But the warning of the girl was late and ineffectual. There was loose hair, warm and luxuriant, on this day of rest and worship, and the mother plunged her hands into the mass. She pulled, twisted it, without thought or feeling.

"Go away!" the girl cried. But as her mother clung to her, she seized her wrists, then her breast and neck. Suddenly she started beating her on the chin.

Pirl and Mirl both tried to separate them. To Yente it appeared that they sided with their sister. She had been transformed into a beast, and she spared none of her daughters. Gitl was biting her hand.

The wife of Nutili was seen with haggard expression, hurrying to synagogue that morning. The service was to be important: there was to be a blessing of the month. For the first time a stoop might have been noticed in Yente's upright gait.

In the house were the three children. Disheveled, her eyes dilated, Gitl was nursing an arm.

"May she never get there—may she never come back!" she prayed.

There were shoes in the bedroom, pots and plates in the kitchen. The girl was dashing it all to the floor.

Pirl and Mirl were looking on, complacently combing their hair. It was not her own freedom only that Gitl defended.

A change had come over Yente. She had aged, her complexion was green. "Downhill it goes with her," many said.

To Nutili, however, she was still the "crown of his head." He never heard a word of complaint, indeed she managed to be cheerful when he was home, his daughters, too, abstaining from committing any acts of irreverence during the time.

And, as in the early years of their married life, Yente went with her husband to synagogue. She carried the dishes proudly to the table. Nutili sang his songs. Nothing had changed for the sage.

A shriveled Jew, with curly earlocks, with sparse beard and wrinkled countenance, he continued to roam over a Christian land. He lived in his own benign world, unshaken in his faith in the divine Creator, equally firm in his confidence in men.

Short distances Nutili covered on foot. Occasionally he hired a man with horse and buggy. He would then visit many places, returning home at the end of two or three weeks, none the poorer for his experiences.

There was a man in town known as the "Siberian."

The Siberian had at one time belonged to a band of robbers, who had long eluded the police. There was a contrary opinion that the police eluded them. "It's all one hand," wise folk murmured.

The population was intimidated, including that fortunate majority whose entire estate consisted of a table, three chairs and a bed, a female cat two-thirds starved comprising the live stock of the household. Rumors were said to have reached the governor of the province. In their predicament the police made a number of arrests. "Sacrificing tail-enders," wise folk again undertook to explain. What mattered, however, was that the activities of the gang had entirely ceased.

In all, six had been rounded up. The rest, the leaders and brains of the organization, were said to be on the police force. After a protracted and sensational trial all six were convicted and given the maximum penalty—banishment to Siberia. Not an intelligent soul in town, but he was on hand to see them off with their families.

The years went, obliterating the memory of the robbers. And then it was heard that they were coming back, prosperous, their families augmented. Townsfolk were again curious. Itzie the water-carrier was the first to be recognized with his wife. The party was unexpectedly cheerful. "Healthy as pigs," some remarked.

But the past of the convicts was not forgotten; good Jews could not forgive them, refused to associate with them. Within a year three of the four families that came back left town. One member of the original

It was left to Yente to prevent the disruption of custom and faith

robber band remained. And he fell under the name of "Siberian."

He was an outcast, to be sure, and he had never been popular, but he was the last of the gang, and in his middle age he appeared harmless. By nature reticent, he would tell of the mysterious land of frost, criminals and mines. Children were attracted, then grown-ups. His wife, going about everywhere, reclaiming old friends and seeking to make new ones, contributed her share in their pathetic effort to reinstate themselves in their birth-place. People learned to tolerate the Siberian, and he asked for nothing better.

His occupation had never been definite. With the money he had left he got himself a horse and carriage. The Siberian was thereafter considered a driver.

On days when the sun was in the sky he rode out to the market-place and took up his customary position near the butcher-stores. He stood leaning against a pillar, or he walked about quietly. Sometimes he sat on the steps, irretrievably crusted with bloodstained mire. The butchers swung their axes. Hawkers called their wares. Housewives haggled with peasants, going away, coming back. He sat and drowsed.

Now the square was deserted, left littered with oats and straw, with skins of mellon and pumpkin seeds. A bone was flung from one of the doors, and with a snarl the pack of husky dogs jumped for it. The air was warm, reeking with the odor of fresh meat and blood.

There comes the dog-catcher, his face beastlier than any beast's. Sideways he advances, stealthily, his lariat and long stake wickedly extended. Pity the dogs, warn them! Themselves they sense the danger. They start up and flee. But the fellow is fleet. He has thrown his lariat, and one of the dogs has gone over on his back. He is up instantly. That last mad leap of his. He is lassoed. He bites on the rope. He yelps. But the peasant is young, he is cruel and strong. He drags the victim across the square to the trapwagon. What beautiful muscles, what light, what life in the eyes of the beast! Perhaps one little boy will stand and look on helplessly, his heart contracting with pity. He will never forget the scene.

Unobservant, indifferent, the Siberian sits, nibbling on a straw. His little eyes open, close. He is amused. Or is he reminiscent? But the market-place is quiet. The light is fading in the sky. The man stands up, takes the horse by the curb-rein; and funereally both go trudging home.

They were to be seen at all hours of the day: the horse small, sleepy, one leg lifted, the man thick-set, with greasy shirts and vests, and a faded long coat, which he had brought from Siberia. His features were tanned, leathery. An aged wart surmounted his chin. He shaved once a week.

Many years went by, and he was still the "Siberian." The origin of the term would have to be explained to a newcomer struck by so queer an appellation. Often a child's inquisitiveness would demand being satisfied. Who, indeed, was the man always referred to as the "Siberian?" Hadn't he another name? Why? And again the story of the robbers would be told.

Twenty years went by, and the Siberian was now past sixty.

* * *

One day Nutili was sauntering about the market-place. He had no business there. But the market-place was irresistible. It was morning, and the air was fragrant with berries and greens. The ground was slightly muddy. Suddenly a flock of pigeons alighted with a flutter. Nutili stopped. He answered a greeting, but he did not take his eyes off the feathery creatures. Potters and fruit venders were spreading their wares. Peasants were still arriving in their mud-caked carts. The butchers ground their axes. A Christian beggar swung by on his crutches the quicker to occupy a position of vantage. The breeze, the sun, red hens and white hens, black calves with flecks whiter than milk—what a world, for the first time revealing itself to Nutili! He observed, imbibed it all, this happy grandson of the austere Mayeril,—may he rest in eternal peace, pious Jew that he was!

The Siberian was already at his post, and Nutili stopped to admire him, too. Yes, he admired him, curiously, affectionately, because the man was alive, and a creature of God. He came up and asked him:

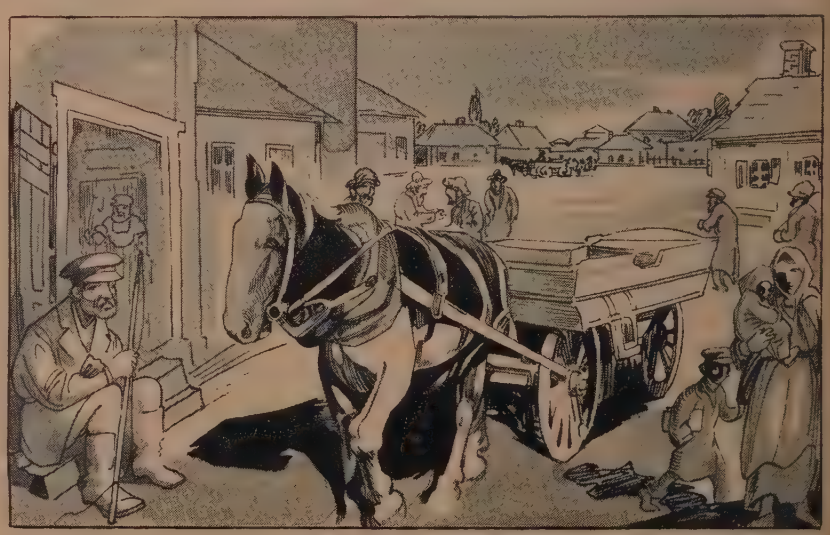
"How does a Jew feel?"

"H-m." The Jew, then, wasn't feeling so very well.

"Not too warm in such thick clothes?"

The Siberian yawned. Nutili looked around for further inspiration. But there was none here for the Siberian.

"How does it go with you?" he asked him.



He was an outcast, to be sure

Again the Siberian did not answer. Nutili smiled, amiably.

"I have a long distance to cover. It may take a week, it may take two, not more than three. Your carriage looks good."

The figure on the steps stirred, the head nodded. The Siberian was engaged for the trip.

* * *

Three weeks Nutili spent on the road. He stopped in many places, and Jews everywhere received him with enthusiasm. They had cause to marvel; a little man, who was yet so big. With the proceeds of his tour he was returning home.

His companion, the Siberian, had remained to him an emigma, whose mind he could in no way fathom. Altogether, a strange Jew. And why be strange? Nutili had tried to speak to him, had tried to share his emotions with him. In the woods the birds were singing; the rye was bowing in the fields. The Siberian muttered; and sadly did the "tzadik" shake his head. Once, when he nudged the colossal back, the man even looked back angrily. Nutili was despondent. A blind person, without soul or feeling. May God inspire him. He made himself comfortable in the carriage.

Why that look? And why did he not answer?

The carriage jolts; the wheels grind in the sand. Nutili leans over to watch them turn, to follow the track which they leave behind. Pretty; so many things, but seldom noticed, are pretty. The carriage rolls, rolls; now it dances, now it turns in zig-zags. Nutili closes his eyes, and he seems to be going back. The distance is endless; there is no measuring God's earth.

The sun sends down a caressing warmth. There is merriment in the sky, in the air. And Nutili is still riding. His mouth is open, and he smiles. He laughs. Good to be a Jew. Good to live. He is again riding backward. And he hears: "Good-morning, Reb Nutili." "Good-morning, good-morning," he answers.

His eyes open. A warm gladness inundates his heart. He smiles; with his whole countenance Nutili smiles. Ah, good to be a Jew, good to live.

He contemplates the huge back before him. He had forgotten his driver.

"I caught a little nap, eh?"

He is amused, Nutili, and he laughs. The back stirs. The head of the driver turns, and with puzzling unconcern his eyes fasten on Nutili.

Why that look? And why did he not answer? With so many people had Nutili dealt, and he had never failed to win, to touch one with a good word, with a warm word inspired by God. Was this man different?

The sun, a huge ball of fire, is setting. The treetops are lit. In the woods the ground is splashed with gold. Artists of nature, incorruptible spirits of the air, the birds fly about on mysterious late errands. A gentle murmuring ushers in the night.

The carriage rolls and rolls, lulling one to sleep with its monotonous low sound. Is the driver sleeping, is the horse? Little birds asleep in their nests, are not afraid of the night. Nutili is anxious for the sight of a light. His thoughts are of Yente and home.

Will the wheels ever stop grinding, will the night ever end? Nutili closes his eyes. Not to see the darkness, not to feel it. But the darkness penetrates, presses.

A troop of advancing black shadows. Who is stirring? Nutili is resigned. He will not plead. He is ready.

The carriage moves no more. Nutili shrinks. He is small, Nutili. But he would make himself smaller. He would hide somewhere, completely. There remains but a spark of consciousness.

That one has come down with a thud. He stands still. Destiny: It's in him. The difference between life and death. A moment; another moment; long moments. Steps sound in the night. At last: the decision.

"How much money have you?"

Nutili can't stir, can't breathe. He is like a little hare huddling. The hare is amused. That one is leaving him. Again the wheels grind in the night.

The carriage stopped. The Siberian descended with a groan. There was a drag in his step. He laid his hand on the rounded back of the carriage. The back yielded, like a hen to its pursuer.

* * *

In the morning it was known in town that Nutili was dead.

The Siberian, bringing the body home to Yente, suggested that it might have been a stroke of apoplexy. And he offered to turn the body over to the police.

The police! Have them cut up a Jew! Well, the Siberian did not insist. After all, Nutili was no relation of his. Let his wife dispose of him as she saw fit.

Black marks were found on Nutili's neck, a few coppers in his pockets. The Siberian again proposed to take the body to the police. There would be no extra charge.

Secretly the "tzadik" was buried. Yente did not cry. There is pain which tears will not relieve. That pain is greatest.

The town boiled. The Siberian! He was left in peace. But even children avoided him now; and the little horse, sole witness to the tragedy that night in the woods, seemed ashamed of its master. The Siberian was too old to leave town. And somehow he lived and lived.

Yente was left to manage and marry her unmanageable daughters.

The Printed Page

CATHOLICISM TO JUDAISM

The Unknown Sanctuary, by Aime Palliere. (Bloch.)

"THE Unknown Sanctuary" is a unique autobiography. It is the inner growth and struggle of a French Catholic youth who became a convert to Judaism. More than that, it is the story of a profoundly religious soul, a born minister of religion, who had to decide, not his profession, but simply of which religion he would be a minister.

He was born a Catholic and destined by his mother for the priesthood; he was attracted by the Salvation Army with its missionary fervor; he is now a Jew and Associate Rabbi of the liberal synagogue of Paris.

The book is well written, and the translation, by Mrs. Stephen S. Wise, is smooth and pleasing.

The unknown sanctuary of the title is, of course, Judaism. The Christian is reared in the idea that Judaism simply led to Christianity and then lost its reason for being. But this young Catholic was not entirely in sympathy with the teachings of his Church; he felt doubts as to its creed, while reverencing its antiquity and its authority. He was a seeker for something which would satisfy his own religious yearnings, and at the same time his modern and liberal intellect.

He found this, slowly and gradually, in Judaism. He attended a Yom Kippur service, more or less by accident. He bought a Hebrew grammar and studied the holy tongue; this led him to the Psalms and at the same time to the Jewish prayer book. He met a *chazan* of fine personality in Nice, a rabbi of strong intellect in Leghorn, Italy. These persuaded him to remain a Christian friend of the Jews rather than join the Jewish people himself. During the life of his devout Catholic mother he heeded their advice.

Finally, after her death, he took the step which determined his life by becoming a Jew. He is now a great influence for tolerance in French life and for liberalism among Jews.

He concludes his book by a plea to the Christians for understanding of Judaism, their ancestor and their contemporary as well; to Jews, for a knowledge of their own priceless heritage. Impassionately he asks, "When will you become a conscious instrument of the work that the God of your fathers willed you should achieve in this world?"

LEE J. LEVINGER.

* * *

AUTOBIOGRAPHICAL BIOGRAPHY

Jacob H. Schiff, by Cyrus Adler. (Doubleday Doran.)

IN two large, handsome volumes, the life and letters of Jacob H. Schiff, a great financier, philanthropist, American, and Jew, are amply presented by his friend and associate for 30 years, Dr. Cyrus Adler. Some 80,000 letters were scanned by the author in preparing this book, and few of them seem to have been unused, in whole or in part. In fact, both volumes are principally the letters of Mr. Schiff strung together by brief connecting paragraphs of Mr. Adler.

Mr. Schiff appears to have been so completely absorbed in gigantic financial matters that one wonders when and how he found the time for the equally gigantic philanthropic, civic, and patriotic services for which he is probably chiefly remembered by most people. Volume I, in a few pages, traces the Schiff family back to the 14th century, disposes of Jacob Schiff's brief educational period, and brings him to this country and almost immediate success with Kuhn, Loeb & Co., and then formally presents his numerous stupendous financial transactions in the fields of banking, railroads, and mining, although short shrift is given to chronology. Volume II concentrates on his 20th century life in the same strain.

The two volumes constitute a most austere record of Mr. Schiff's formal life. Neither contains any hysterical adulation; the facts are allowed to speak for themselves, and they do, audibly.

EDWARD E. GRUSD.

* * *

A BOOK FOR PURIM

In the Days of Mordecai and Esther (Bloch).

"IN the Days of Mordecai and Esther" is a laudable attempt to retell the familiar scriptural story of Haman's hate and Esther's loyalty. It is evidently intended for older children and is mercifully free from the sugary moralizing which most writers of Sabbath School literature seem to think necessary for the young. There is also an attempt to introduce a few of the wealth of legends which have grown up around the Purim story.

Unfortunately the rich background of legendary material is hardly scratched; one looks in vain for such delightfully naive bits as the story of the Jewish children who comforted Mordecai in his distress; the naming of Esther's handmaidens; her modesty which would not allow her to wear her crown in private. It is especially unfortunate that no mention is made of one of the most beautiful of Jewish legends, which tells how the prayers of the fasting Jewish school children moved God to avert the doom of guilty Israel; it is equally unfortunate that Esther is never called by the significant name of Hadassah.

However, the book is charmingly bound and printed and should prove an appropriate confirmation gift.

ELMA E. LEVINGER.

* * *

BOOKS IN BRIEF

For the writing of a biography of such a person as Victoria Woodhull, that beautiful, seductive, utterly unmoral, and unique advocate of free love and women's rights, a capable sense of humor is prerequisite. The Jewish authoress, Emanie Sachs, in her book, **"The Terrible Siren"** (Harper's), brings this humor so abundantly to her work on Mrs. Woodhull that even English purists should forgive her numerous grammatical errors because of the fair, lively presentation she gives of a character sometimes important but always interesting. E. E. G.

A Pilgrimage to Palestine, by Harry Emerson Fosdick (Macmillan), is one of the best Christian studies of Palestine ever given; the prominent New York liberal minister has given us a study of the land in the light of the Bible—including the New Testament—after several months of very close study on the spot. L. J. L.

The Authentic Literature of Israel, by Elizabeth Czarnomska (Macmillan), is a splendid work in biblical criticism. This study, which is the Sweet Briar College professor's second volume on the subject, follows completely that of Wellhausen, Driver, and the host of scholars who have laboriously dissected the various books of the Bible, trying to find from internal and external evidence, their origin, structure, and meaning. L. J. L.

GUILD MEMBERS SAVED $1,150,000 LAST YEAR!

What Did YOU *Save on Your Books?*

NEARLY 70,000 people took advantage of this opportunity to reduce the cost of the best new books *without a guarantee of satisfaction.* And they were more than satisfied! Now, a final check against the slightest displeasure has been added to the Guild plan and the membership is growing by thousands.

Members have received the following outstanding literary successes—at a tremendous cash saving:

TRISTRAM
CIRCUS PARADE
TRADER HORN
BLACK MAJESTY
BAD GIRL
HAPPY MOUNTAIN
FRANÇOIS VILLON
POINT COUNTER POINT
MEET GENERAL GRANT
ANTHOLOGY OF WORLD POETRY
MAGIC ISLAND

And many others—all at a price that makes non-membership a useless extravagance.

Books of this kind—important, worth while, the best thought and writing of our day, will be published in the future just as they have been in the past. You will buy your share of them some way. You will not allow the few exceptional titles that appear, to escape you *if you know of them.* But WILL you know of them? And—if you do—will you pay full price for them? IT IS NOT NECESSARY! You can have the twelve best books of the year delivered at your door, one each month, for a single subscription fee that reduces their cost materially.

You may naturally assume, that to produce expensive books like those listed here for a great deal less than the publishers' prices, that some economy is practiced in the printing or binding. THIS IS NOT THE CASE! Every book is handsomely bound in the best *cloth.* Many are illustrated. The paper and printing are, in every case, excellent. The exclusive Guild edition differs from the trade edition only in points of taste. Never is it inferior in any way; often it is better.

You receive your books on the same day the book appears on sale in the stores. You are reading tomorrow's best sellers while the reviewers are *writing* their opinions.

Now, to the scores of reasons so many thousands of intelligent readers have found for joining the Guild, the privilege of exchanging books has been added!

Your books are chosen by an eminent Board of Editors headed by Carl Van Doren. They are selected from manuscripts *before* publication. The record of this Board's past success is a guarantee of the quality of their future selections.

You Cannot LOSE!

Mail the coupon today for the new booklet WINGS and complete details of the *exchange privilege.*

THE LITERARY GUILD
Dept. BB-72
55 Fifth Avenue, New York

THE LITERARY GUILD, Dep't B. B. 72
55 Fifth Avenue, New York, N. Y.

You may send me a copy of the booklet WINGS free and without obligation.

Name.....

Address.....

City ..... *State*.....

News of the Lodges

HERBERT H. LEHMAN, Lieutenant Governor of the state of New York, has accepted an invitation to speak at the convention banquet of District Grand Lodge No. 1 in Buffalo May 12.

* * *

DISTRICT No. 1 staged the preliminaries for Wider Scope and a membership drive on February 15 in New York City, when Sabbath evening services were conducted under the auspices of the B'nai B'rith at the Park Avenue Synagogue. Rabbi Gabriel Shulman turned over the pulpit to Rev. Dr. Nathan Krass of Temple Emanu-El, whose lecture was on "Hillel and B'nai B'rith." Cantor Abraham Sukoenig and the choir of the Hebrew Orphan Asylum rendered the Sabbath music. Hon. Maurice Bloch delivered the address of welcome. The temple's capacity is 1,800 and every seat was occupied. The services were broadcast over radio station WHN. There were floral decorations on the pulpit in memory of the District's late Executive Committee member, Charles Hartman.

* * *

A POLITICAL pooling scandal in Wisconsin involved all the officers of the state except the treasurer, Sol Levitan, a loyal Ben B'rith. The Progressive Party accused the Governor and officials of violating the Corrupt Practices Act, and the officials promptly retaliated by accusing the Progressives of doing the same thing. "There is one pleasing feature of the report, so far as State Treasurer Solomon Levitan is concerned," said the Madison *Capital-Times* editorially. "He ran his campaign separately and was not involved in the scandal."

* * *

HARRY K. WOLFF, Past Grand President of District Grand Lodge No. 4, was selected by his colleagues to make the official presentation to President Herbert Hoover of the California Hoover Golden Bear Ballot Box. This box, distinctly Californian in its creation, contains the state's electoral vote.

* * *

A MOST attractive bulletin has made its appearance as the official organ of Cincinnati Lodge No. 4. It is called "The Covenant" and contains, besides lodge notices and news, interesting editorials, interviews, and "letters to the editor," who is Alfred Segal.

HOPE Lodge No. 126, Stockton, Calif., celebrated its 60th anniversary with appropriate exercises in the new Jewish Community Center. Tableaux depicting the major events of importance during the 60 years were presented.

* * *

A LARGE percentage of Jews in Dubuque, Ia., is enrolled in the B'nai B'rith, it was revealed at a banquet held recently by the Dubuque Lodge No. 1089, to celebrate its first anniversary. More than 100 guests were present for the festivities. In the principal speech of the evening, Gottfried D. Bernstein, President of District Grand Lodge No. 6, traced the history of B'nai B'rith from its inception 85 years ago.

* * *

AN ardent plea for the Order to carry on membership drives among women with the same thoroughness it does for men was made by Mrs. Joseph E. Levin, President of Adolf Kraus Women's Auxiliary No. 50. Her group, said Mrs. Levin, has always worked with Adolf Kraus Lodge in the Wider Scope campaign; it has made a substantial contribution to the Cleveland Orphan Home; sent poor girls to camp every summer, and does many other charitable and philanthropic deeds.

* * *

A SPLENDID record was made by members of Reading (Pa.) Lodge No. 768, in the United Jewish Charities and the United Palestine Appeal drives in that city. Twelve thousand dollars was the quota, but after David A. Brown spoke at the opening banquet, more than $17,000 was raised in less than three days. Emanuel Weiss was general chairman, and his chief lieutenants were Mr. and Mrs. Schweriner and M. J. Skaist.

* * *

FOR the first time in the history of the state, a Jewish synagogue was dedicated in a penal institution in Ohio, when a real *schule* was opened February 24 in the Ohio State Penitentiary, Columbus, Ohio. This unique event was brought about by the B'nai B'rith Social Service Committee, which also arranged impressive dedication ceremonies to which the public was invited. I. B. Jashenofsky is chairman of the B'nai B'rith Social Service Committee.

MANHATTAN - Washington Lodge of New York, at a recent meeting, heard Dr. M. H. Harris speak on "Lessing and Mendelssohn," in commemoration of their birthdays, for these two champions of the Jewish people, both Moses Mendelssohn, the Jew, and Gotthold Ephraim Lessing, the Christian, were born in 1729.

The Lodge celebrated its Golden Anniversary with a resplendent dinner and dance at the Pennsylvania Hotel.

* * *

OTTAWA Lodge No. 885 gave a substantial donation to the Ottawa Talmud Torah so that 175 children of the *cheder* might be able to celebrate "The New Year of the Trees," as it is celebrated in Palestine, namely, by eating real Palestine fruits. Ten members of Ottawa Women's Auxiliary No. 62 packed over 200 boxes of figs, dates and raisins, which were distributed to the children. Mrs. M. B. Margosches, Auxiliary President, addressed the children, upon the request of the Talmud Torah Board, and spoke of the work of B'nai B'rith and its never-failing interest in Jewish culture and education.

* * *

THROUGHOUT February, Montefiore Lodge No. 70, Buffalo, N. Y., held a membership drive and gathered in a number of new members. Israel Rumizen is chairman of the membership committee. The drive was preliminary to the annual district convention in May.

* * *

IN MEMORY of Charles Steinberg, of St. Louis, the Charles Steinberg Clinic of the Leo N. Levi Memorial Hospital, maintained at Hot Springs, Ark., by the B'nai B'rith, was dedicated late last month. Dr. Nathan Krass was the principal speaker at a banquet preceding the dedication. Ten thousand dollars was subscribed to the hospital at this dinner.

* * *

DISTRICT Grand Lodge No. 4 has two new lodges. They are San Pedro (Southern California) Lodge No. 1106, and Monterey County Lodge No. 1105 of Salinas, California. Approximately 250 people attended the installation of each of these lodges, and were impressed with the exercises. In addition, Fidelity Auxiliary was instituted by Grand President Berdie Stodel of the Women's Grand Lodge.

President Louis Barnett (right) hands B. W. Hirsh his golden life membership card

BEFORE two past presidents of District No. 7, Past President B. W. Hirsh, Sr., of Sam Schloss Lodge, Memphis, Tenn., received his golden life membership card Sunday evening, February 10. Among those present were Mayor Leon Schwarz, Mobile, Ala., and Charles J. Haase, Memphis, both past presidents. In addition to a lifetime of devotion to his lodge, Brother Hirsh established, in 1928, the B. W. Hirsh Fund of $10,000 in Sam Schloss Lodge to be used by the Lodge in broadening the scope of its activities.

* * *

THE B'nai B'rith of Denver, Colo., are giving a Jewish community house to the city. At a recent lodge meeting, I. Rude, Denver philanthropist, announced that he would give $30,000 for the maintenance of such a building. Benjamin Elgart then gave $1,000 and Charles Ginsberg, $250. It was thereupon moved that the lodge buy the Denver Progress Club and present it for the use of all Jewish organizations in Denver. The Jewish community had campaigned for a Community Center for 25 years.

* * *

THE Community Chest campaign in San Francisco, which got under way March 4, numbers among its workers a full-fledged B'nai B'rith team, which has greatly enhanced the Order's prestige in the Golden Gate city. Richard E. Gutstadt, Executive Secretary of District No. 4, is Major.

No less active than the San Francisco Lodge is the Women's Auxiliary. To celebrate its 20th anniversary Columbia Auxiliary No. 1 is preparing a grand ball for March 27.

HILLEL BRIEFS

A QUADRANGULAR debate is being held to determine the champion Hillel debating team in the Universities of Michigan, Ohio State, Illinois, and Wisconsin on the subject, "Resolved, that the present colonization project in Russia will tend to solve the Jewish problem in that country." Ohio State and Illinois will meet soon and Michigan will debate Wisconsin at Ann Arbor March 31. The winners of these two jousts will then clash in the Covenant Club of Chicago April 14, and the victor will be presented with a loving cup by the club. On the day after the debate in Chicago, the directors of the Hillel Foundations will meet at the Covenant Club with the Hillel Commission and the undergraduate Foundation presidents.

* * *

AVUKAH and the B'nai B'rith Hillel Foundation at the University of Michigan were joint sponsors of a campus lecture by the popular James Waterman Wise. He spoke on "Facing the Jewish Future."

* * *

VOLUME One, Number One of *The Hillel Herald*, organ of the new foundation at the University of West Virginia, is an attractive eight-page affair, bristling with interesting stories of projected Hillel activities. Already an essay contest has been projected; a circulating library started, weekly discussions held, Hebrew courses under way, parties given, committees appointed, and constitution adopted, the *Herald* tells us. Incidentally, the open forum was to be opened March 3, with a talk "On Developing the Cultural Possibilities," by Maurice Samuel, author and critic.

LOUIS BEHR has not forgotten the lessons he learned as President of the Wisconsin Hillel Foundation in 1927, when he was awarded a medal by the University as having "the most Christian character." His interest in things Jewish has even increased, in spite of the fact that he is now engaged to be married to Miss Mildred Priess in addition to being President of the Behr Envelope Co., of Rockford, Ill. He spoke at Temple Emanuel of Milwaukee before the junior congregation, numbering about 200. He told them of the Hillel Foundations and what they have to offer to Jewish youth. He has been addressing B'nai B'rith lodges on an average of once a week in and around Chicago.

* * *

THE Illinois Hillel Foundation has another silver cup on its mantelpiece. It was brought there by Stanley Arthur Katcher who, having won the local oratorical contest, competed at Cincinnati before Cincinnati Lodge No. 4 in an oratorical contest against the winners of Hillel oratorical contests at Michigan and Ohio State. Nathan Levy represented Michigan and Roy Weinberg, Ohio State. The lodge turned out in large numbers to hear Mr. Katcher speak on "The Judaism of Tomorrow."

* * *

THIRTY-SEVEN student actors, members of the Ohio State Hillel Foundation, became dwellers of the ghetto during the production of S. Ansky's famous play, "The Dybbuk," by the Hillel Players of Ohio State University. To study the mysticism and significance of this play, regular classes were formed under the supervision of Rabbi Lee J. Levinger, Director of the Foundation. As usual, all scenery, costumes, and other incidentals of production were produced by the Hillel Players. So successful was the production that the leading dramatic critics of Columbus newspapers compared it with O'Neill's "Strange Interlude" for perfection of presentation, while Ray Lee Jackson, the coach, was awarded the *Ohio State Journal's* Nobel Prize award.

* * *

THE B'nai B'rith Hillel Foundation Commission met in Chicago last month. Those present were the Hon. Alfred M. Cohen, Chairman; Dr. Louis L. Mann, Acting National Director; Dr. James G. Heller, Isaac Kuhn, and Dr. Boris D. Bogen, Secretary.

Across the Seas

ACTIVITIES of Jewish physicians throughout history were described by Dr. Isidor Fischer at a meeting of Unity Lodge of Vienna. From the Talmud we learn little about the Jewish physician, Dr. Fischer said, but in the Middle Ages we come upon the first Hebrew medical treatise, the work of Asaf Judaeus. During the later Middle Ages, Dr. Fischer explained, the Jews were prominent as city physicians, and even Jewish women doctors were practising at that time. This is all the more remarkable because of the religious intolerance with which the Jews of that day were constantly confronted, according to Dr. Fischer.

* * *

STATISTICS from Germany show that whereas there were 100 German lodges up to last year, there are now 103 although the membership has remained about constant. Berlin alone has nine lodges, and there are 23 lodges in the country with a membership of more than 200 members each. The two largest lodges have 600 members each; and there are two with 500 to 600 each; two with 400 to 500 each; and two with 300 to 400 each.

* * *

THE First Lodge of England is willing to learn from students. A recent symposium on "Where the Anglo-Jewish Community fails the Jewish Student" revealed that there is a lack of facilities for affording hospitality to foreign Jewish students. The Lodge, therefore, is considering the establishment of a panel, comprising Brethren and Sisters of the London lodges who would be prepared to receive into their homes on different occasions students either individually or in groups. It is thought that many members of the Lodges will readily invite such students or groups to their houses for occasional teas, dinners (particularly on Sabbaths and Festivals) at Homes, etc., or, if members are interested in some particular phase of activity within the Community (as, for instance, Zionism) they would be prepared to encourage foreign students who are interested in that same phase of activity to join them at meetings.

* * *

AN impressive farewell banquet was held by the Smyrna Lodge on the occasion of the definite departure for Buenos Aires of Brother Vice President Isaac Israel. Many speeches were made by leaders of the lodge, who were present, and a fitting reply made by Brother Israel, who had been director of the Smyrna Branch of the Chest of Small Loans.

* * *

THE German Grand Lodge took a firm stand in favor of better Judaism at its 23rd session. "Mixed marriage," read one of its statements, "is a danger threatening the continued existence of Judaism. The Grand Lodge therefore calls upon every lodge to overcome this danger by means of education." The Grand Lodge further declared: "There is no place in the Order for Jews who rear their children in other than the Jewish religion."

The Grand Lodge defined its purpose as becoming as influential as possible among the Jews in Germany. In this connection it reviewed the welfare work already completed, the employment agencies, spiritual and intellectual care of Jews living in isolated places. To carry on this good work it was resolved to continue to train and elect great personalities as its leaders and officers.

* * *

A GLIMPSE of the activities of Austrian lodges may be obtained from their very interesting programs. These include talks by authoritative lecturers on "The Talmud"; "National Evolutionary Tendencies Among the Races of Asia"; "God and Man"; "Schnitzler's Professor Bernhardi"; "Impression of America"; "My Trip Through France."

* * *

THE First Lodge of England is raising a sum of 100 pounds for the preparation by an architect of a preliminary report in connection with one or more community centers to be built in the future. This was discussed at a recent meeting. After the meeting Brother Sol Cohen delivered an address on "An Aspect of Jewish International Social Welfare Work," which was open to non-members and ladies.

* * *

THE Grand Lodge of Austria has formed a "Juedische Hilfsverein" to obtain employment for widows of members and impoverished members. Many other worthy activities of Austrian lodges are contained in the report of District Grand Lodge No. XII. The Grand Lodge also founded and maintains a "Society for the car of needy Jewish office-workers of th middle class." Among other nobl activities Wien Lodge maintains 7 children in two orphanages and mor than 100 in placement homes; Ein tracht Lodge keeps up a children' home with 80 inmates, as well as sup ports 50 forsaken children and man poor girls; the Lodge Wahrheit pro vides free meals to needy and deserv ing Jewish students; Massadah Lodg subsidizes the Jewish high school; an Ehrmann Lodge, in Linz, support every humanitarian and charitable in stitution of the Jewish community i which it is located.

* * *

THE lodge in Krakow, Poland, ha opened a beautiful home for 10 Jewish students, it is reported. I Warsaw a higher institute of Jewis science was founded for the educatio of teachers in Jewish religion an knowledge. District Grand Lodge No XIII now has 11 lodges with a tota membership of 961.

* * *

WITH outside missionaries wagin a sturdy fight to win Jewish con verts to their respective creeds, B'na B'rith lodges in Palestine, at an all Palestine conference of lodges, hav decided to wage just as energetic fight to keep the Jews of the countr within the fold.

Another important piece of busines at the conference was the decision t establish women's auxiliaries in Pales tine. B'nai B'rith lodges of othe countries will be urged to send visit ing brethren to Palestine.

* * *

A CONTRIBUTION has been mad by District Grand Lodge No. XIII on the occasion of the tenth year o establishment of the Polish states, i the Golden Book of the Jewish Na tional Fund, for the purchase of lan in Palestine. A subvention was als granted for the publication of th work of Brother Dr. Balaban, "Tale of the Jews in Krakow."

* * *

A PROGRAM for expansion an co-operation was adopted at an in formal conference at Prague of th leaders of B'nai B'rith lodges in centra and eastern European countries. A committee was appointed to arrange a inter-territorial symposium on Juda ism, as well as to function for genera co-operation between the various lodges

Our Readers Have Their Say

(Note: Letters from our readers are not necessarily printed in full. Our aim is to convey the substance of the thought expressed in the communications. Moreover, for the sake of clarity, we take the liberty of editing letters which we publish. We invite inquiries on matters of a public nature and will be glad to answer them whenever possible.—Editor.)

rges Missionary Judaism

:

Frequently the question has occurred to e: Why does the Jew so willingly continue retain a position of inferiority in a world here the fighter alone survives?

In large part I attribute this attitude to e lack of fight, the lack of national and ligious stamina or aggressiveness, in the w. Only the common misery, the com-on fear, the common enemy, have kept em together. But what will happen with e granting of greater freedom to Jews erywhere in the world? If the Jew in-nds to survive, he must go out and per-ade others to his belief.

So much of the misunderstanding of the w arises from the fact that so little is own about him and his religion. If we are e Chosen People and have a message to liver—a mission—we should realize that are chosen to bring our spiritual mes-ge to the hearts of our neighbors—not to rce our ideas on them, but to persuade em by words and acts of kindness and arity; by showing them, and urging them follow.

The Jew should strike out—be a mission-y—fight until the world will speak not of modest, cringing, persecuted, vanishing w, but of a fighting, living Jew, fighting th a love and zeal for his religion—a andard-bearer of a faith not only most cient but most worthy to become the great ligion of mankind.

Albert H. Solomon.

mpire Bldg., Seattle, Wash.

The accusation that the Jew is not ggressive is one side of the shield. me people accuse him of being too ggressive. A characteristic of the wish religion is its disinclination to roselytize. It holds that every Jew ould be imbued with Jewish con-iousness and be informed concerning e history, aims, and accomplish-ents of his people. Jewish leaders gree that education within the ranks more important than proselytizing. et the Jews so perfect themselves in e sacred tenets of their religion that y the example they set of right living ey will be followed by others. Ju-aism has always taught that the ghteous of all faiths share God's fa-or.—Ed.

hallenges Editorial

r:

In your February issue an editorial eulo-zes Walter Hurt's book, "The Truth About e Jews." From what I have read in this ook the eulogy is in my opinion unmerited. r. Hurt discussed the Leo Frank case and e Rosenthal murder case in such a way that it seems to me he was prejudiced against the Jews instead of being their champion, as was claimed.

R. S. Green.

1292 Mullen Ave., Los Angeles, Calif.

The important thing for the Jews to remember about Walter Hurt is his personality. Naturally, a book of this kind is not free from statements that are questionable, and perhaps mistaken interpretation of situations. The items that you mention are exceptions. Mr. Hurt, throughout his life, indicated his friendship for the Jews and therefore his efforts are entitled to their approval. The editorial was simply a eulogy on the death of a friend of the Jews. That does not necessarily commend everything that he wrote.—Ed.

Dr. Joseph Goldberger

Sir:

It was with grief and also with pride that I read your article on Dr. Joseph Goldberger, who did so much to benefit the human race. I feel confident that thousands as well as I were unaware of the great work of this man until his brief life history was published in the magazine last month. Also, we felt it a shame that such service should be unknown to the masses.

It was, therefore, with great pleasure and kindred spirit that I read an article on Dr. **Joseph Goldberger** in our daily paper this evening. Although recognition comes after death, we are glad to see him duly honored. May I add, were it not for your article last month, I would probably have read the newspaper story with scarcely more than passing interest.

Henry I. Novinsky.

3408 Fairview Ave., Baltimore, Md.

Since the editorial referred to, the passing of Joseph Goldberger has received considerable attention in both the Jewish and general press. Some of the New York papers, the *Survey*, and other magazines, have editorially eulogized him. This issue of the B'NAI B'RITH MAGAZINE contains an additional item about Dr. Goldberger, having reference to the movement in Congress for a pension for his widow. —Ed.

Advocates Readers' League

Sir:

I have read with interest the Literary Guild advertisement in the B'NAI B'RITH MAGAZINE, and its excellent plan to provide large numbers of people with good books at a low price. Book clubs undoubtedly fill a need of the reading public. The Catholics, recognizing the value of the idea, have organized a Catholic Book Club which is just seven months old, and it is performing a real service in selecting books that its group will be interested in.

Why not a similar organization for Jews? The B'nai B'rith is not organized to promote the sale of books, but here is an opportunity to encourage leaders who are readers to associate themselves together and develop an agency which would be a potent, cultural force among American Jewry.

Denver, Colo. Milton M. Schayer.

Slobodka Yeshiva Needs Aid

Sir:

To the average American Jew Slobodka means nothing at all. But in Slobodka, which is a suburb of Kovna, Lithuania, is a world-renowned school by the name of the Slobodka Yeshiva. It was founded 50 years ago, and since that time has produced some of the most learned and greatest rabbis of modern days. They went there from all parts of the world.

But now Eastern European Jewry has fallen upon evil days, and in the course of years Slobodka has accumulated a deficit of $50,000. Approximately $36,000 annually is required to maintain the Yeshiva. And so Rabbis Hurwitz and Ogulnick have come to America for aid. American Jews are in honor bound to repay the debt. Leaders of American Orthodox Jewry are behind the drive. May I appeal to all those who are interested and who want to help to communicate with either Rabbi M. S. Margolis, 25 East 86th St., New York City, or with the Relief Committee of the Slobodka, 30 Canal St., New York City?

Rabbi I. L. Brill.

1615 University Ave., New York City.

Kosher Menu Is Appropriate

Sir:

A situation has arisen in connection with our forthcoming celebration of our Lodge's first anniversary which we would like settled. The Jewish community of our town is a small one, and we cannot therefore support a kosher butcher. Recently at a gathering we served corn beef sandwiches together with coffee. This occasioned criticism. Our anniversary celebration will be a large one, and we are confronted with the same problem of what to serve so as to please everyone.

S. B.

Litchfield, Ill.

Under the circumstances it would be advisable to serve food that would be acceptable to all concerned. This is not so difficult a matter as might be supposed. A very appetizing and tasty menu without meat can easily be prepared. After all, the chief interest in such an affair is its spirit and not the items of the menu.—Ed.

Unaccustomed As They Were—

A STORY James Waterman Wise loves to relate is one concerning a group that had invited him to lecture. The chairman was to introduce Mr. Wise. He was very cordial, but in his introductory remarks found it necessary to mention that during the preceding year the membership of the group had fallen off considerably. This, he continued, naturally had resulted in a depleted treasury, making it necessary to depart from their usual high standard and secure a very much inferior type of speaker for the current year, "the first of whom," beamed the chairman innocently, "I now have great pleasure in introducing."

* * *

Now Read This One!

A POOR and humble congregation, without a rabbi of its own, once got up its nerve and invited a certain famous and well-known rabbi to come and preach to it. The rabbi, of course, accepted, and the president of the congregation, when he introduced the distinguished guest, resolved to show the congregation's deep gratitude and modesty.

"We are but an insignificant congregation," he said deprecatingly, and smiling patronizingly at the guest rabbi beside him, "and a poorer speaker would have been good enough for us, but, though we tried, we couldn't find one."

* * *

It Once Killed a Cat

MENDELSSOHN, in his early youth, according to a legend, once needed money very badly. He knew that by writing the ordinary urgent letter to his father he would never get the required sum, so he finally hit upon a novel idea.

"Dearest Father," he wrote, "you must send me the amount of money I need, or else I shall do something which no Jew or Christian will ever attempt to do."

The father got frightened and forthwith sent his son the money he desired, with the proviso that this terrible thing "which no Jew or Christian will ever attempt to do" be disclosed to him. Young Mendelssohn promptly answered: "I would have layed *tvilim* (phylacteries) on Sabbath day."

* * *

PURIM, which occurs this month, is a joyous Jewish holiday. There is none of the painful memories or solemnity connected with it that one connects with certain other Jewish high holidays. It is a time for rejoicing. Then let us eat, drink, and be merry! This is the spirit of the Humoresque section. The next time you meet with your friends for a merry evening of tale-telling, write some of them down and send them to the Humoresque editor, that others may enjoy them through this Magazine. To each author whose story is printed we will award a handsome book. Winners this month are Mrs. Boris Brutskus, Berlin, Germany; Leon Betensky, Des Moines, Ia.; R. Grunfeld, Kings Park, L. I.; and A. A. Horne, San Francisco.

Figure It Out Yourself

"NINE questions always come to my mind every time I think of a Russian peasant eating herring."

"What are the questions?"

"First, why do they wash the herring and then drink the water? Second, why do they take off the skin and then eat the skin? Third, why do they take out the bones and then eat the bones?"

"Very good. But that's only three questions. You said nine."

"Oh, well, every Russian peasant eats three herring."

* * *

Real Bravery

A GERMAN was boasting before a Jew of the unparallelled bravery of his ancestors. "Have you heard of the great and mighty Alps? These mountain peaks were built by my ancient forefathers."

"My ancestors, too, were very powerful," said the Jew. "Have you heard of the Dead Sea in Palestine?"

Just a Big-Hearted Husband

WIFE: Are you asleep, dear?

Husband: Yes, I am.

Wife: Please get up and rock cradle a little; the baby is crying. so tired.

Husband: Rock it yourself.

Wife: Say, isn't it your child well as mine?

Husband: You're right, dear; o half is mine and one-half yours. get up and rock your half becaus really don't care if my half cries.

* * *

And Better, Too

YANKEL and Moishe, newly arriv in America, once went together a circus. Determined to take in the sights, they entered a side sh where a midget was being featur Yankel looked on with an air of lo experience.

"My, my!" exclaimed Moishe wonder, "what do you think of that

"Oh, that's nothing," replied Yan with a bored yawn, "I've seen midg much bigger than that one."

* * *

It's Bad for the Neck

MR. ABRAMS was a *nouveau-ri* real estate man, who could ever forget that he had lots of mon One night, in the lobby of an expens hotel, he was troubled by the thou that his purse was filled with la bills, and he didn't know where would be safe over night.

"What do you do with your mo when you go to bed?" he asked a m in the lobby.

"I always put my purse under pillow," was the reply.

"That won't do," answered M Abrams with a grand air, "I do like to sleep with my pillow up high."

* * *

These 1929 Children!

MR. EFFRAIM was lecturing small son Jakey on the evils prevarication, for he had just cau the youngster in a lie. He wound his lecture with the imperious pe ration: "When I was your age, never told a lie."

"At what age," demanded Jak "did you begin?"

Embarrassing Moments

When you mistake a penny for a dime and get a scornful look from the hat check boy ... *be nonchalant* ... light a MURAD Cigarette.

They taste just like they did 20 years ago

© P. Lorillard Co., Est. 1760

WURLITZER
ORGANS
The reputation of the Wurlitzer Organ has been built up to the highest possible standard by unsurpassed performance, year in and year out. It is recognized as the supreme achievement in organ construction.
Attractive catalog upon request
New York Cincinnati Chicago
Cleveland Pittsburgh Detroit
Philadelphia Buffalo
San Francisco Los Angeles
St. Louis Kansas City